The
Seven Upanishads

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UPANISHADS.

Vol. I.

Collective Series.

THE UPANISHADS.

Vol. I.

[ISHA, KENA, KATHA, PRASHNA, MUNDAKA. TAITTIRIYA AND AITAREYA]

Text, translation and notes.



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PREFACE.



I first read the Upanishads in 1905 when I was a student of the Fergusson college, Poona. I had to read only two chapters of the Brihadaranyaka for the examination; but at that time I read also the smaller Upanishads, Isha, Kena &c., in original Sanskrit, and was charmed with the manner of treatment, and the wording of these sacred books. I then tried to get the vernacular translations of these Upanishads, but could get only one or two small books and could not understand why such books, held in high esteem by the people, were not available with translation in my vernacular, the Marathi. Consequently, I remember, I formed the project of translating the Upanishads in Marathi myself, at that time.

It was in 1914 that my first book on Upanishads containing the Marathi translation with the text of the principal ten, came out. A revised edition of these followed in 1916 that too being now out of print. About this time I thought of issuing the English edition also, specially for my countrymen, as I found no such edition (i. e. an edition containing text with translation) available. Indians generally know something of Sanskrit and they wish to read the text of their sacred books along with the translation. The editions of

Pt. Sitaram Shastri and Pt. Sitanath Tatvabhushan were then out of print. So, in 1920 I made an humble beginning by issuing an edition of seven Upanishads with English translation. The translation of Isha, Kena and Mundaka in that book was the work of Babu Aurobindo Ghose, that great Indian now living at Pondicherry under the French flag, who was kind to allow me to incorporate the same in it. The book soon became out of print and in 1921 and 1922 I planned a series of which the present book is the first volume. The arrangement of the series can be found at the end of this book.

For the present edition, I translated the Upanishads myself. In translating, I consulted the commentary of Shri Shankara and a few books containing English translation e. g. those edited by Prof. R. E. Hume, Pt. Sitaram Shastri. Pt. Sitanath Tatvabhushan, Babu Aurobindo Ghose and to some extent Swami Sharvananda, and to these authors I here express my thankfulness. I have tried to make the translation as literal as I could, and have given explanatory notes wherever I thought them necessary. It is for the readers to judge how far I have succeeded in introducing to them the views contained in the Upanishads; for, that only is my humble aim, these books not being intended for scholars that are advanced in philosophical studies.

I must here confess I have not the leisure that I wish to have for going through the book carefully twice or even thrice, before printing. I have to give the copy to the press as I write it. Hence there may have crept in some inaccuracies and defects. As to the proof-reading, I have done it myself, yet a few errors have remained. They are insignificant and can be easily found out; so I have not given an errata.

This book is meant for Indian readers and therefore I have not given any transliteration marks to the English letters used for Sanskrit words. The original Sanskrit words being there in the text in Nagari characters, Indian readers can, with ease, pronounce them correctly.

Poona City. H. R. BHAGAVAT.

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UPANISHADS,

WITH ENGLISH TRANSLATION & NOTES.

१. ईशावास्योपनिषत् ।

THE ISHA UPANISHAD.



The number of Upanishads is more than hundred. The Muktikopanishad enumerates 108. The first stanza enumerates ten which are known as the principal ten Upanishads and are commented on by Shankaracharya, the Master of the Advaita School of Philosophy and the re-establisher or rejuvenator of Hindu religion in India. These ten Upanishads were also commented on by Ramanuja and Madhva later on, the Acharyas of Vishishtadvaita and Dvaita schools respectively. The stanza is "ईशकेनकठप्रश्नमुंडमांडूक्यतित्तिरः। ऐतरेयं च छांदोग्यं बृहदारण्यकं तथा॥" The stanza is easy to remember and surely on that account translators and publishers of the ten Upanishads follow generally its order in their books. I am also doing the same thing. Prof. R. E. Hume in his newly published book has tried to give a systematic order to these Upanishads. My books are for the general reader and hence I have followed the old way.

This Upanishad is called the *Isha* or the *Ishavasya Upanishad* from the first word or words of the first stanza. It is also called the *Vajasaneyi-Samihta-Upanishad* because it forms part of the *Samhita* of the white Yajurveda of the Vajasaneyi school or recension. The Upanishads generally form part of the Aranyakas and not of Samhitas of the Vedas, this being an exception. For this very reason, some philosophers attach more importance to this Upanishad.

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः ! शान्तिः ! ! शान्तिः ! ! !

The whole is all that. The whole is all this. The whole was born of the whole. Taking whole from the whole, what remains is whole. Om, Peace ! Peace ! ! Peace ! ! !

Every Veda has its particular peace chant for its Upanishads. These chants are recited in the beginning and at the end of the Upanishad. The oneness of the universe with the Brahman is beautifully worded in this chant.

Now begins the Upanishad—

ॐ ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुंजीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

Translation—

All this— whatsoever is moving on the earth— is covered by the Lord. Enjoy, with That renounced, Covet not. Whose, indeed, is wealth ? 1.

Note.—Some translators take the fourth line as one sentence and translate " Do not covet the wealth of any one."

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

Surely doing deeds here, one may desire to live a hundred years. If you live thus as a man, deeds will not cling to you. There is no way other than this. 2.

असुर्या नाम ते लोका अंधेन तमसाऽऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

Devilish are those worlds covered over with blind darkness. Those people who are slayers of their self go to these after demise. 3.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

Motionless, one, faster than the mind, This is. The Devas (the senses) could not overtake This running before them. Standing, That passes beyond others that are running. Through That, air puts life (in the universe). 4.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदंतरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

It moves, It moves not. It is at a distance, It is near. It is within all this, It is without all this. 5.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

He who sees all beings in the *Atman* and the *Atman* in all beings, shrinks not from anything thereafter. 6.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

In whom all beings become the Self of the knower, what delusion, what sorrow, is there to him who perceives unity ? 7.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः
समाभ्यः ॥ ८ ॥

He pervaded all. Bright, bodiless, scatheless, limbless, pure, untouched by sin, wise, thoughtful, encompassing, self-sprung, (he) duly allotted functions, through eternal years. 8.

अंधं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

They who worship ignorance, fall into blind darkness; and they who delight in knowledge alone, fall into even greater darkness, as it were. 9

Note—Those who are possessed of knowledge have a duty to perform towards their ignorant brethren. If they delight only in their own knowledge doing nothing for others, really they have fallen into greater darkness, their knowledge being of no use to others

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

By knowledge is got something, by ignorance something other than that. Thus have we heard from the wise men who explained that to us. 10.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

He who conjointly knows both knowledge and non-knowledge, gets over Death by non-knowledge and attains immortality by knowledge. 11.

Avidya means non-knowledge *i. e.* karma or deeds.

अंधं तमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रताः ॥ १२ ॥

They fall into blind darkness who worship the non-becoming. Into greater darkness they fall who delight in becoming alone, as it were. 12.

12-14 appear to be a repetition of 9-11 stanzas. Dr. Deussen interpretes these differently. His interpretation is skilful and hence we give it below—

" An emphatic repudiation of becoming is contained in a passage that has been misunderstood by both Indian and European commentators, Isha 12-14—

Into dense darkness he enters
Who has conceived becoming to be naught,
Into yet denser he
Who has conceived becoming to be aught.
Different is it from coming into being,
Different also from not coming into being;
Thus have we from the ancient seers
Received the doctrine.
He who knows (as non-existent)
Both becoming and not-becoming
He passes through both
Beyond death, and has immortality."

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

Something is said to result from becoming and something other from non-becoming. Thus have we heard from the wise men who explained that to us. 13.

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

He who conjointly knows both becoming and destruction, gets over death by destruction and attains immortality by becoming. 14.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

The face of the Eternal or Real is covered by a golden vessel. O Sun, remove that for me— whose law is truth— to behold. 15.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः
सोऽहमस्मि ॥ १६ ॥

O Sun, nourisher, sole traveller of the Heavens, controller, son of Prajapati, spread thy rays and gather up thy burning light. May I behold thy glorious form; I am He, that Purusha within thee. 16.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ । क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

(Let my) Prana melt into the eternal Air, and let this body be burnt to ashes; Om. O mind, remember, remember my deeds; O mind, remember, remember my deeds. 17.

Kratu is mind or will.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १८ ॥

O *Agni*, lead us by the good path to the enjoyment of the fruits of our deeds, as thou knowest, O God, all the ways. Remove the crooked sin from within us. We render unto thee ample words of adoration. 18.

Stanzas 15–18 have little counection with the previous stanzas. These are a dying man's prayers, added at the end of the Upanishad.

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२. केनोपनिषत् ।

KENA UPANISHAD.

This Upanishad belongs to the Samaveda. This is called *Kena* from the first word. This is also called Talavakara Upanishad from the name of the Brahmana of the Sama Veda to which this belongs. The name of the recension or *Shakha* is Talavakara. It has another name *Jaiminiya.* Shankaracharya in his Bhashya says that the Upanishad begins from the 9th Adhyaya or chapter of the Talavakara Brahmana; but in the Mss. copy of the Brahmana found by Dr. Burnell, the Upanished begins from the 6th Anuvaka of the 4th Adhyava Two different Bhashyas of Shankaracharya on this Upanishad are known and both are printed.

ॐ आप्यायन्तु ममांगानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिंद्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्ति. । शान्तिः । शान्तिः ।

May my limbs, speech, breath, eye, ear, strength and all senses grow vigorous. Everything is the *Brahman* of the Upanishads. May I never deny the *Brahman.* May the *Brahman* never spurn me. May there be no denial of the *Brahman.* May there be no spurning of me by the *Brahman.* Let all the virtues recited by the Upanishads repose in me delighting in the *Atman.* May they repose in me !

Om Peace ! Peace ! ! Peace ! ! !

FIRST CHAPTER.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

By whom willed and directed does the mind alight on its subjects? By whom commanded goes forth the first, breath? By whom willed do men speak this speech? What god commands the eye and the ear? 1.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुः अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवंति ॥ २ ॥

It is the ear of the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of the eye. Having left these behind, the wise, on departing from this world, become immortal. 2.

This stanza is in answer to the questions in the first. The meaning is, behind the breath and the senses there is the Atman, which is one with Brahman. He who knows this Atman is wise and becomes one with the Brahman i. e. attains immortality, leaving his mortal remains.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो
यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥ ३ ॥

The eye does not go there, nor speech, nor the mind. We do not know that. We do not understand how to instruct one about It. It is distinct from the known; and moreover above the unknown. Thus have we heard from the ancient preceptors who explained that to us. 3.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

That which is not unexpressed by speech, but that by which speech is expressed, know that indeed to be the Brahman; not this which people worship. 4.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

That which one thinks not with the mind, but that with which they say the mind has thought, know that indeed to be the Brahman; not this which people worship. 5.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

That which one does not see with the eye, but by which one sees the sights, know that indeed to be the Brahman; not this which people worship. 6.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

That which one hears not with the ear but by which this hearing is heard, know that indeed to be the Brahman; not this which people worship. 7.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

That which one breathes not with the breath, but by which breath is breathed, know that indeed to be the Brahman; not this which people worship. 8.

SECOND CHAPTER.

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं यदस्य ।
त्वं यदस्य देवेषु अथ नु मीमांस्यमेव ते मन्ये विदितम् ॥१॥

If you think "I know well," only very slightly you know; *viz.* the form of the Brahman—what of that is in you and what of that is among the gods (i. e. senses). Therefore, your knowledge must be (again) pondered over. 1.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

I do not think, I know It well; nor do I think, I know It not; nor do I think, I know It a little. He of us who knows It, knows It. Not he who thinks he knows or he who thinks he knows not. 2.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

(The teacher says)—It is known by him who thinks he knows not, He who thinks he knows, does not know. It is not understood by those who (say they) understand; and it is understood by those who (think they) do not understand. 3.

प्रतिबोधविदितं मतममृतत्वं हि विंदते ।
आत्मना विंदते वीर्यं विद्यया विंदतेऽमृतम् ॥ ४ ॥

The Brahman is known if It is known at every state of consciousness. For, (thereby) one obtains immortality. By his Self one obtains power and by knowledge one obtains immortatlty. 4.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥५॥

If one knows That while here, then there is truth. If one knows *not* That here, great is the loss. Discerning that in every being, the wise, on departing from this world, become immortal. 5.

THIRD CHAPTER.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

The Brahman won a victory for the gods and in that victory of the Brahman, the gods attained glory. They thought 'the victory is ours alone, and this glory is ours alone.' 1.

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्ष मिति ॥ २ ॥

Now, It knew this (idea) of theirs and appeared before them. They did not know what Great Spirit that was. 2.

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ३ ॥

They said to the Fire "O Jataveda! Find out what this Great Spirit is." He said "Yes." 3.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

He ran to That. That said to him "Who are you?" He replied "I am Agni or I am Jataveda." 4.

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति ॥५॥

That said "What power is there in you so known?" He replied "I can burn all this, that is on the earth." 5.

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

That placed a straw before him and said: 'Burn this.' He went at it with all speed but was not able to burn it. He then returned from there to the gods and said "I am not able to know what this Great Spirit is." 6.

अथ वायुमब्रुवन् वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥७॥

The gods then said to Vayu: "Find out O Vayu: what this Great Spirit is" He said: "Yes." 7.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥८॥

He ran to That. That said to him "Who are you"? He replied "I am Vayu or Matarishva." 8.

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीयं यदिदं पृथिव्यामिति ॥९॥

That said "What power is there in you so known"? He replied: "I can carry away all this that is on the earth." 9.

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकाऽऽदातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥१०॥

That placed a straw before him and said "Carry it away." He went at it with all speed but was not able to take it. He then returned from there and told the gods "I am not able to know who this Great Spirit is." 10.

अथेंद्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

Then they said to Indra: "O Maghavan! Find out what this Great Spirit is." He said "Yes." He ran to That. That vanished from him. 11.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं तां होवाच किमेतद्यक्षमिति ॥ १२ ॥

He beheld in that very space a woman, Uma, very beautiful and of golden hue. He said to her "What is this Great Spirit?" 12.

FOURH CHAPTER.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदांचकार ब्रह्मेति ॥ १ ॥

She said: "It is Brahman indeed. Attain glory in this victory of Brahman." From her words only, he came to know that it was Brahman. 1.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिंद्रस्ते
ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ २ ॥

Therefore, verily, these gods Agni, Vayu and Indra are above the other gods, as it were. For, these touched It nearest, these first knew it was Brahman. 2.

तस्माद्वा इंद्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श
स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ ३ ॥

Therefore, verily, is Indra above other gods because he touched It nearest and because he first knew It to be Brahman. 3.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीति
न्यमीमिषदा ३ इत्यधिदैवतम् ॥ ४ ॥

Of That there is this teaching—That in the lightning which flashes forth, which makes one blind and cry "Ah"—that refers to the Brahman as divinity. 4.

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः।५।

Now with regard to the Self—That which comes, as it were, to the mind, by which one constantly remembers that—That remembrance is That. 5.

IX. 4 and IV. 5 are difficult stanzas and I have not clearly understood the meaning. Dr. P. Deussen explains as follows—

"Concerning it, this explanation is given. That which in the lightning makes it lighten, and men cry 'ah' and shut their eyes,—this, that men cry 'ah'—(is its explanation) in relation to the godhead. Now in relation to the self. When something enters as it were into the soul, so that thereby a man is reminded of some thing in an instant, this idea (is its explanation). "………Taken together, their aim is to lay stress upon his instaneousness in time, that is, in figurative language, his timelessness."

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवांछन्ति ॥६॥

It is called *Tadvana* [= It–is–desire], and as *Tadvana* it should be worshipped. After him who knows the Brahman thus, all beings together yearn. 6.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ७ ॥

(The disciple says)— "Sir, Teach me The Upanishad (or the secret doctrine)."

(The Preceptor says)— "The upanishad has been declared to you. Verily, we have told you the Upanishad about the Brahman." 7.

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वांगानि सत्यमायतनम् ॥८॥

Austerity, self-restraint and work are the foundation of it (i. e. the secret doctrine). The Vedas are all its limbs. Truth is its abode. 8.

यो वा एतामेवं वेदापहत्य पाप्मानमनंते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

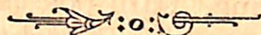
He who knows this thus, having shaken off all sin, becomes established firmly seated in the endless, blissful heavenly world,— yea, he becomes established. 9.

इति केनोपनिषत्समाप्ता ।

Here ends the Kena Upanishad.

३. कठोपनिषत् ।

KATHA UPANISHAD.



This is a small but one of the most beautiful Upanishads telling some of the eternal truths in the form of a narrative. The narrative is evidently taken from Taittiriya Brahmana (3-11-8), with some variation and is made use of for the setting of the philosophy of life and death. This Upanishad, therefore, has become very popular not only in India but everywhere in the world and has been translated in many languages. Katha is a branch or recension of the Black i. e. original Yajurveda and from it the Upanishd derives its name. A few stanzas from this Upanishad have been incorporated in the Bhagavadgite and the teachings amplified.

THE PEACE CHANT.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ।

Let Him protect us both ! Let Him save us both ! Let us acquire strength together ; may our study be bright ! May we not hate. Om, Peace ! Peace ! ! Peace ! ! !

FIRST CHAPTER.

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नाचिकेता नाम पुत्र आस ॥ १ ॥

So the story goes: Vajashravasa, the son of Vajashravas, desiring (heavenly reward) gave away all his wealth. He had a son, by name Nachiketas. 1.

2

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश ॥
सोऽमन्यत ॥ २ ॥

Him, being young, faith possessed as the gifts were being distributed; he thought : 2.

पीतोदका जग्धतृणा दुग्धदोहा निरिंद्रियाः ।
अनंदा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

These are cows that have drunk water for the last time, eaten grass for the last time, have yielded last milk and are devoid of vigour. Joyless verily are those worlds that he attains who gives these. 3.

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

He said unto his sire, " Father, to whom wilt thou give me ? " He said this a second and a third time. To him he said, " Unto Death do I give thee." 4.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

Nachiketas thought: Among many I go the first; among many I go midmost ; then what is there for Death to do which he will now do through me ! 5.

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Call to mind how our ancestors behaved and mark also how others now behave ; like corn, decays the mortal and like corn he is born again. 6.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

(A voice from the heavens said to Yama—)

Like fire, a Brahmana guest enters houses; men give this peace-offering to quiet him. Vaivasvata! Fetch water. 7.

Note—The narrative in the Taittiriya Brahmana says that a voice from the heavens was heard.

आशाप्रतीक्षे संगतं सूनृतां च इष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद्वृंक्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

Hope and expectation, company with good people, true and pleasant discourse, sacrifices, acts of philanthrophy, children and cattle, all these are destroyed of the foolish man, in whose house a Brahamana guest stays without eating. 8.

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥९॥

[Death, returning from a three days absence, found Nachiketas had not received hospitality; so, he said:]

As you have lived here, Oh Brahmana, a venerable guest in my house for three nights without eating, be my prostration to you, O Brahman, may good befall me. Therefore, ask three boons, in return. 9.

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

(Nachiketas said:) That Gautama may be freed from anxiety, be calm in mind, void of wrath against me, that he may recognise and welcome me sent back by you-- is, O Death, the first of the three boons I ask. 10.

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ ११ ॥

(Death replied:) Auddalaki, the son of Aruna, will recognise you sent back by me as before, will sleep during nights in peace and when he sees you released from the jaws of Death, will lose his wrath. 11.

प्रसृष्टः = प्रसृष्टम्

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

(Nachiketas said:) In heaven there is no fear. You are not there; nor (there) one fears old age. Having crossed both hunger and thirst, and gone beyond sorrow, one in heaven rejoices. 12.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ॥ १३ ॥

O Death! thou knowest the fire which leads to heaven; explain to me, who am faithful, that (fire) by which those, who desire heaven, attain immortality. I choose this (knowledge) by my second boon. 13.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनंतलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

(Death said:) That I tell thee ; know it from me, O Nachiketas ; I know the fire leading to heaven ; know the fire which is the attainment of the endless world and the support thereof,—that which is set down in the secret place of the heart. 14.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

Death told him the fire, the source of the worlds, what bricks, how many and how. Also Nachiketas repeated it as explained. Then Death, being pleased, said to him again. 15.

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः सृंकां चेमामनेकरूपां गृहाण ॥१६॥

Delighted, the high-sould Death said to him—"I give thee here, to-day, this further boon; by thy name alone, shall this fire be known; and take, thou, this garland also of various hues. 16.

This garland is an additional gift of Yama to Nachiketas. What this garland means we do not know. Even Shankaracharya has not given a definite explanation. Other Acharyas and commentators have done nothing more than quoting Shankara's words. Shankara says—

सृंकां शब्दवतीं रत्नमयीं मालाम् । यद्वा अकुत्सितां गतिं कर्ममयीं गृहाण। अन्यदपि कर्मविज्ञानमनेकफलहेतुत्वात्स्वीकुरु इत्यर्थः ।

Stanzas 16–18 appeared to be an interpolation to Prof. MaxMuller but he suggests we should not dare say so.

त्रिणाचिकेतस्त्रिभिरेत्य संधिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यंतमेति ॥१७॥

Having kindled the three-fold Nachiketas, being united with the three, doing the three-fold Karma, one crosses birth and death, knowing the adorable, the bright, the omniscient fire born of Brahman, and realising him, attains peace for ever. 17.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

He who performs the three-fold Nachiketa sacrifice knowing these three, who builds the Nachiketa fire with this knowledge, casts off Death's bonds in advance, passes beyond grief and rejoices in heaven. 18.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥१९॥

This is thy fire, Oh, Nachiketas, which leads to heaven and which thou didst choose by the second boon; people will call this fire thine alone; O Nachiketas, choose the third boon. 19.

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २० ॥

(Nachiketas said)— This well-known doubt as to what becomes of a man after death,— some say he is and some say he is not,— this I shall know being taught by thee. This boon is the third of the boons. 20.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥२१॥

About this, even the gods of yore had doubt. For, it is not easy to know--subtle is this matter. O Nachiketas, ask for some other boon. Press not this on me, give this up for me. 21.

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२॥

Indeed thou sayest, O Death, that even the gods had doubts about this and that this is not easy to know. None other like thee, who could tell of this, can be obtained; no other boon can at all be equal of this. 22.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

(Death said)— Ask for centenarian sons and grand-sons, many cattle, elephants, gold and horses. Ask for wide extent of earth and live yourself, as many autumns as you like. 23.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वां कामभाजं करोमि ॥२४॥

If you think some boon equal to this demand, demand wealth and longevity. Be king of the wide earth, O Nachiketas, I shall make you enjoy all your desires. 24.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामाँश्छंदतः प्रार्थयस्व ।

इमा रामाः सरथाः सतूर्या न हीदृशा लंभनीया मनुष्यैः ।

आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥२५॥

Whatever desires are difficult to get in the land of mortals, ask, as thou likest, for all such. These nymphs with their chariots and lutes-- such ones are not obtainable by mortals; by these, by me given, be waited on. O Nachiketas, do not ask about death. 25.

श्वोभावा मर्त्यस्य यदंतकैतत्सर्वेंद्रियाणां जरयन्ति तेजः ।

अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

(Nachiketas said)— Ephemeral these; O Death, these wear out that which is man's-- the vigour of all the senses. Even the longest life is, indeed, short. Thine alone be the chariots, thine the dance and song. 26.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।

जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७॥

Man is not satisfied with (any amount of) wealth. Should we take wealth after beholding you? Even life we shall have only as long as thou rulest over it. Hence, that alone is the boon to be chosen by me. 27.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।

अभिध्यायन्वर्णरतिप्रमोदानातिदीर्घे जीविते को रमेत ॥ २८ ॥

What decaying mortal living in the world below and possessed of knowledge, having come near the undecaying and the immortal, will exult in an exceedingly long life (after) understanding the pleasures of beauty and delight? 28.

यस्मिन्निदं विचिकित्सान्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

O Death, tell us that in which men have this doubt, and that which is in the great passing; no other boon does Nachiketas choose, than this which enters into the secret. 29.

SECOND CHAPTER.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधुर्भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते॥१॥

(Death said)—One thing is beneficial, while another is pleasanter. These two, serving different ends, bind man; happiness comes to him, who, of these, chooses the good; whoso chooses the pleasant has to lose the goal. 1.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मंदो योगक्षेमाद्वृणीते ॥ २ ॥

Both the better and the pleasanter approach the man; the wise man examines both and discriminates. Indeed, the wise man prefers the better to the pleasanter; the fool chooses the pleasanter through avarice and attachment. 2.

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृंकां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

O Nachiketas, thou hast renounced desires, that are pleasant and appear pleasant, after thinking over them. Thou hast not taken this garland of wealth, in which many mortals sink. 3.

In place of "garland of wealth" Shankaracharya interpretes "path of wealth."

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥४॥

These two are wide apart, opposite, and leading to different ways, known as ignorance and knowledge. I regard Nachiketas as desirous of knowledge; numerous desires, could not shake thee. 4.

अविद्यायामंतरे वर्तमानाः स्वयं धीराः पंडितं मन्यमानाः ।
दंद्रम्यमाणाः परियन्ति मूढा अंधेनैव नीयमाना यथांधाः ॥ ५ ॥

Living in the midst of ignorance, self-wise, regarding themselves learned, the deluded ones go round and round staggering to and fro like blind men led by one who is himself blind. 5.

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६ ॥

The passing on appears not to him who is childish, who blunders, who is deluded by the delusion of wealth; thinking "this is the world and no other," he gets into my power again and again. 6.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

He who is not obtainable by many even for hearing, whom, many, though hearing, know not; the expounder of him is a wonder; and clever the obtainer of him; a wonder, the knower of him instructed by the able. 7.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिंत्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

This Atman cannot easily be known, if taught by an inferior person, being variously considered. Unless taught by another, there is no knowing of Him, for He is inconceivably more subtle than what is of subtle measure. 8.

अनन्यप्रोक्ते गतिरत्र नास्ति ।

This is a difficult line. Here I give Shankaracharya's interpretations—

(1) If the Atman is taught by a preceptor who has become one with the Brahman, all doubts about him, cease.

(2) Or, when the Atman is taught, there remains no knowing.

(3) Or, when the Atman is taught, going (from birth to birth) ceases.

(4) Or, when the Atman is taught by a preceptor who has become one with the Brahman, one cannot but know him.

In the last sense the word is *agati* instead of *gati*.

Dr. P. Deussen translates—"Apart from the teacher, there is no access here."

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

This idea cannot be reached by mere reasoning. This idea, O dearest, leads to good understanding only if taught by another ; thou hast reached it ; O, thou art fixed in truth. May we find, O Nachiketas, a questioner like thee. 9.

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

(Yama continues)— I know that what is considered as treasure is unconstant; for, that which is constant is never obtained by those who are not constant. Therefore, was Nachiketa fire propitiated by me and with perishable things, I obtained the eternal. 10.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानंत्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

(Death said)— The obtainment of all the desires, stay of the universe, the endless fruit of sacrifices, the other shore of fearlessness, the praiseworthy, the great and boundless goal, all these hast thou beheld, and being intelligent, O Nachiketas, hast boldly rejected all else. 11.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ॥
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Contemplating the shining God through Yogic study of the Self, who is hard to see, lodged in the inmost recess located in intelligence, dwelling in the body, the ancient one, the intelligent man renounces joy and grief. 12.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नाचिकेतसं मन्ये ॥ १३ ॥

Having heard and well-grasped this, the mortal, tearing off the qualified Atman and comprehending him as the subtle Atman, rejoices having obtained what causes joy. I regard as wide open (for the Atman) a dwelling in Nachiketas. 13.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

What thou seest other than right and other than unright, other than what is done here and what is not, other than the past and the future, speak that. 14.

[Nachiketas could not speak. So Yama continues—]

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥१५॥

The word which all the Vedas proclaim, which all acts of austerities speak of, and wishing for which men lead the life of a Brahmacharin, that word I tell thee briefly--It is this--Om. 15.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

This syllable is, indeed, Brahman, this syllable is, indeed the highest; knowing this syllable, whatever one desires is his. 16.

एतदालंबनं श्रेष्ठमेतदालंबनं परम् ।
एतदालंबनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

This prop is the best. This prop is the highest. Knowing this prop, one obtains greatness in the world of Brahman. 17.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

The intelligent Atman is not born, nor does he die; he did not come from anywhere nor did he become anything; unborn, constant, eternal, everlasting, ancient,— he is not slain if the body is slain. 18.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

The slayer who thinks of slaying this and the slain who thinks this slain, both these do not understand. This slays not, nor is slain. 19.

अणोरणीयान्महतो महीयानात्मास्य जंतोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Subtler than the subtle, greater than the great, in the heart of each living being, the Atman is set. One, free from desire, through tranquility of the senses, sees the glory of the Atman and becomes freed from sorrow. 20.

Note—धातुः प्रसादात् is another reading. It should be translated 'through the grace of the Creator.' The two readings mean a radical difference.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Sitting, he goes far; lying, he goes everywhere. Who else but me deserves to know the God, who is both joyful and joyless? 21.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

The intelligent man knowing the Atman, bodiless among bodies, seated firmly among the unstable, great and all-pervading, does not grieve. 22.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥२३॥

This Atman is not to be obtained by the study of the Vedas, nor by intelligence, nor by much hearing; but the Atman can be obtained, only by him who seeks to know Him. To him, this Atman reveals its true nature. 23.

This stauza occurs in Mundakopanishad also (3-2-3). Apparently the stanza lays stress on the grace of God. Shankara's interpretation is "He is attainable only by him who seeks to know Him," i. e. stress is laid on introspection. Dvaitins interpret in quite the opposite way, i. e. God is attained by him only whom God chooses.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

None who has not turned away from bad conduct, whose senses are not under control, whose mind is not concentrated, or whose mind is not peaceful can obtain this (Atman) by knowledge. 24.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Of whom, the Brahmana and the Kshatriya classes are the boiled rice, and Death but pickles;— who really knows where that Atman is? 25.

THIRD CHAPTER.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पंचाग्नयो ये च त्रिणाचिकेताः ॥ १॥

There are the two, who enjoy the fruits of their good deeds, being lodged in the cavity of the heart, the supreme seat. These, the knowers of Brahman call shadow and light, as also those who maintain five fires and have thrice propitiated the Nachiketa fire. 1.

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २ ॥

May we be able to know the Nachikata fire which is the bridge of those who perform sacrifices and also the highest immortal Brahman the fearless farther shore for those, who wish to cross (the ocean of Samsara). 2.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Know the Atman as the lord of the chariot, and the body as the chariot; know intellingence as the driver; and the mind as the reins. 3

इंद्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेंद्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

The senses, they say, are the horses; the objects of the senses is the way; the Atman, the senses and the mind combined, the wise men call the enjoyer. 4.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येंद्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ।। ५ ।।

But of him who is not possessed of understanding, and who is always with an uncontrolled mind, the senses are not controllable as the vicious horses of the driver. 5.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येंद्रियाणि वश्यानि सदश्वा इव सारथेः ।। ६ ।।

But of him who has understanding and is with a mind always controlled, the senses are always controllable as the good horses of the driver. 6.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ।। ७ ।।

But he, whose intellect has no understanding and whose mind is not under control and who is always impure, does not reach that goal and falls into Samsara. 7.

Samsara = rounds of birth and death.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ।। ८ ।।

But he, who has understanding, who has his mind under control and who is always pure, reaches that goal from which he is not born again. 8.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

But the man who has a discriminating intellect as the driver and a controlled mind for the reins, reaches the end of the journey i. e., that highest place of Vishnu. 9.

Note—Vishnu is all-pervading Brahman. The line occurs in the Rigveda 1. 22. 20.

इंद्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥१०॥

Higher than the senses, are the objects of the senses; higher than the objects is the mind; higher than the mind is the intellect; and higher than the intellect is the great Atman. 10.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Higher than the great Atman is Avyaktam (the unmanifest). Higher than the Avyaktam is the Purusha; there is nothing beyond the Purusha. That is the end, that is the final goal. 11.

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

The Atman, concealed in all living beings, does not shine; but is seen by subtle seers with keen subtle intelligence. 12.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छांत आत्मनि ॥१३॥

The intelligent man should suppress his speech into the mind, sink that into intelligence and intelligence into the great Atman; and that into the peaceful Atman. 13.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति॥१४॥

Arise, awake; obtain your boons and understand them. The sharp edge of a razor is impassable;—that path, the intelligent say, is hard to go by. 14.

Shankaracharya interprets '*varan*' as 'teachers.' The translation would be "Get knowledge going to the teachers."

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगंधवच्च यत् ।
अनाद्यनंतं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते॥१५

Which is soundless, touchless, formless, undecaying, also tasteless, eternal and scentless, beginningless, endless, higher than the Mahat, and constant;—knowing That, man escapes from the mouth of Death. 15.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

By telling and hearing the old Nachiketas' story told by Death, the intelligent man attains glory in the world of Brahman. 16.

य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानंत्याय कल्पते तदानंत्याय कल्पत इति १७

Whoever, with devotion, causes to be recited before an assembly of Brahmans or at the time of Sraddha of the ancestors, this highest secret-that makes for immortality,—that makes for immortality. 17.

FOURTH CHAPTER.

परांचि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नांतरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

The Self-existent created the senses out-going; therefore, one sees outside and not the Atman within. Some intelligent man, desirous of immortality, with his senses turned inside (from their objects), sees the Atman within. 1.

पराचः कामाननुयान्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ॥
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥२।

The ignorant pursue external pleasures; they get into the meshes of widespread death: but the intelligent, knowing sure immortality, do not seek the uncertain things here. 2.

येन रूपं रसं गंधं शब्दान्स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥३॥

It is by that alone that one knows form, taste, smell, sounds, touch and the pleasures of the sexes. What remains here unknown to That? This verily is That. 3.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

By which one perceives both what is in the midst of dreams and what is in the midst of waking; knowing that to be the great and the all-pervading Atman,—the intelligent man does not grieve. 4.

य इमं मध्वदं वेद आत्मानं जीवमंतिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

He who knows this Atman, honey-eater, the living soul near at hand, lord of what was and what may be, does not seek to hide himself from that. This verily is That. 5.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६ ॥

Who sees him seated within the five elements,—him who was born of tapas of old, who was born before the waters, and who having entered the cavity of the heart, is therein seated. This verily is That. 6.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

She who is born along with prana manifested as divinity, the eater, stands entered into the heart, who was born with the elements. This verily is That. 7.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिराग्निः । एतद्वै तत् ॥ ८ ॥

The all-knowing fire lodged in the two aranis, as the fœtus is well-borne by pregnant women, fit to be worshipped every day by watchful men with oblations. This verily is That. 8.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Whence also the sun rises and where he sets, on that, all the devas depend. None certainly passes beyond that. This verily is That. 9.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

What indeed, is here is there; what is there, that is here again; from Death to Death he goes, who here sees, as if different. 10.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

By the mind alone is this be obtai ed,– "there is nothing different here at all." He goes from death to death who sees as if there is difference here. 11.

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥१२॥

The Purusha of the size of a thumb, resides in the middle of one's-self, Lord of the past and the future; one does not then shrink from Him. This verily is That. 12.

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३॥

The Purusha who is of the size of the thumb is like a flame devoid of smoke and Lord of the past and the future. He alone is now and He is tomorrow too. This verily is That. 13.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥१४॥

As water rained on an impassable height is dispersed over hills, so one who sees the objects as different, runs to waste after them only. 14.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥१५॥

As pure water poured into pure becomes the same only, so the Atman of the thinker who knows thus, becomes; O Gautama. 15.

FIFTH CHAPTER.

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥१॥

The city of the unborn, whose knowledge is permanent, has eleven gates; thinking on him, one does not grieve, and being freed, becomes free. This verily is That. 1

The city of eleven gates evidently means the body. In the Bhagavadgita and the Shvetashvatara Upanishad it is spoken of as a city having nine gates.

हंसः शुचिषद्वसुरंतरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

As the sun, he dwells in heaven; as pervader, in interspace; as fire, in the altar; as guest, in a house; he dwells in man, dwells in betters, dwells in truth and dwells in the sky. He is all that is born in water, all that is born of earth, all that is born of sacrifices and all that is born of mountain; the True and the Great. 2.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

He leads the prana upwards and casts the apana downwards; the dwarf seated in the middle, all the gods (i. e. the senses) worship. 3.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

When this Atman seated in the body is unstrung and released from the body, what remains here? This verily is That. 4.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Not by prana, nor by apana, does any mortal live; but it is by some other on which these two depend that men live. 5.

हंत त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

To thee, well, O Gautama, I will explain the secret ancient Brahman and also how after death, the Atman becomes. 6.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Some jivas go into the wombs to be (again) embodied; and others pass into the immoveable;—according to their deeds and to their knowledge. 7.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥८॥

This Purusha, who wakes when all sleep, creating desire after desire, that is certainly 'the Pure.' That is Brahman. That same is said to be immortal. All worlds rest on That; none passes beyond That. This verily is That. 8.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

As fire, though one, having entered the world, takes a form corresponding to every form, so does the internal atman of all living things assume a form for every form and yet is outside all forms. 9.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

As wind, though one, having entered the world, takes forms corresponding to every form, so does the internal Atman of all living things, though one, assume a form for every form and yet is outside them all. 10.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥११॥

As the sun, the eye of all the world, is not tainted with the external faults of the eyes, so, the one internal Atman of all living things is not tainted with the world's grief, being external to it. 11.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

Sole, controller, the internal Atman of all living things, who makes his one form diverse,–the intelligent who realize him as seated in the self, eternal bliss is theirs, not of others. 12.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

The One, who, eternal among the non-eternal, (most) intelligent among the intelligent, dispenses desired objects to many,— the intelligent, who realise Him as seated in the self, theirs is, eternal peace, not of others. 13.

तदेतादिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

'This is That' thus they know the indescribable highest bliss. How shall I know That? Does it shine by itself, or shine by another light? 14.

न तत्र सूर्यो भाति न चंद्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

The sun does not shine there; nor do the moon and the stars, nor do these lightnings shine. How can this fire? Him shining, all shine after. All this shines by His light. 15.

SIXTH CHAPTER.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥१ ॥

Root up and branches down is this ancient *ashvattha* tree–That (it's root) indeed, is the Pure; That is *Brahman* and that same is called the Immortal. On that, do all worlds rest and none passes beyond That. This verily is That. 1.

यदिदं किंच जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Whatever is, this whole universe evolved from *prana*, moves while *prana* is;—a mighty terror, the thunderbolt uplifted;–those who know this become immortal. 2.

भयादस्याग्निस्तपति भयात्तपत्ति सूर्यः ।
भयादिंद्रश्च वायुश्च मृत्युर्धावति पंचमः ॥ ३ ॥

From fear of him, fire burns; from fear, the sun shines; from fear, *Indra* and Wind, and Death, the fifth, speed. 3.

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

If here one is not able to know before the falling of the body, then in the worlds of created things, he is fit for being embodied (again). 4.

The stanza, as it stands, is contradictory to the Vedanta theory that knowledge stops further life and death. So there must be something wrong in the text. What is required is the addition of a 'not' in the first line, as MaxMuller suggests. To change *sargeshu* to *svargeshu* in the second line is another suggestion, but that reading would be equally faulty. Shankaracharya adds *vimuchyate* after the first line and *no chet* = 'if not' before the second line. This gives good meaning, no doubt; but then MaxMuller's suggestion is better than such an alteration. Mr. Pathak Shastri of the Deccan College, Poona, has written a Sanskrit Commentary on the Bhashya of Shankara on this Upanishad. We find he has omitted or forgotten to write anything on this stanza. Rangaramanuja of the Vishishtadvaita school has followed Shankara. Prof. Hume translates *tatah* by 'according to that knowledge' thereby trying to give the meaning that according to the degree of perception of the Atman in this life, is determined one's after-life status. This translation is farfetched and only shows that the translator has understood the difficulty, and not avoided it. Professors Gough and Roer have followed Shankara in their translations. Swami Sharvananda has added the 'not' as suggested by MaxMuller. Madhva has changed *sargeshu* to *svargeshu* and he has no fault to find with the reading, because according to him embodiment in the heaven &c. is desirable. But this meaning is unsupported by the texts of the Vedanta and must be thrown away. Aurobindo Ghose has translated according to the

text, but as he has not yet written his Comments or notes o this Upanishad, we cannot say how he will solve the difficulty. Translators in the Marathi language have followed Shankara. We have not seen Pt. Sitanath Tatvabhushan's translation of this, nor do we know about Deussen's German translation being ignorant of that language.

यथाऽऽदर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गंधर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

As in a mirror, so It is seen within one's self; as in a dream so in the world of the manes; as if seen in water, so in the world of the Gandharvas; as if in light and shade, so in the world of Brahma. 5.

इंद्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

The separate nature of the senses and that which is their rising and setting is of things which come into being irrespective of Him (the Atman); the wise man, knowing this sorrows not. 6.

इंद्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Higher than the senses is the mind; higher than the mind is the intellect; above the intellect is the great Atman; higher than the great is *Avyaktam* (the unmanifest.) 7.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिंग एव च ।
यं ज्ञात्वा मुच्यते जंतुरमृतत्वं च गच्छति ॥ ८ ॥

Higher than the *Avyaktam* is *Purusha* all pervading and devoid of distinctive marks; whom knowing the mortal is freed and attains immortality. 8.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

His form stands not within the fold of vision. None sees Him with the eye. By the heart, by the thought, by the mind, is he revealed. Those who know That become immortal. 9.

यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ ॥ १०

When the five sources of knowledge stand still along with the mind, and the intellect cannot work, that state they call the highest. 10.

तां योगमिति मन्यन्ते स्थिरामिंद्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

This they regard as yoga, the firm control of the senses. Then one becomes undistracted; for otherwise, yoga is (often) acquired and lost as well. 11.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Not by speech, not by mind, not by the eye, can He be attained; except in the case of him who says ' He is, ' how can That be known? 12.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदाति ॥ १३ ॥

He should be known by the thought that ' He exists' and also by the truth contained in both. Only to him who knows Him as ' He exists ' His real nature becomes revealed. 13.

'Both' means the two ideas that He can be known and that he cannot be known. i. e. His comprehensibility and incomprehensibility. There is truth in both the ideas. Prof. Deussen translates—

> "He is" thus may he be apprehended,
> So far as He is the reality of both ;
> "He is" who has thus apprehended him,
> To him his essential nature becomes manifest.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

When all desires clinging to the heart of one fall off, then the mortal becomes immortal and attains Brahman (even) while here. 14.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रंथयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

When here all the knots of the heart are sundered, then the mortal becomes immortal. Thus much, the instruction. 15.

शतं चैका च हृदयस्य नाडयस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्न्या उत्क्रमणे भवन्ति ॥ १६ ॥

A hundred and one are the nerves of the heart. Of them, one has gone out piercing the head; one who goes up through it, attains immortality; others, at the time of death, are for taking him to diverse ways. 16.

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुंजादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

The Purusha of the size of a thumb, the internal Atman, is always seated in the heart of all human beings; one should draw him out from one's own body boldly, as stalk from munja grass; one should know Him as pure and immortal; yea, one should know Him as pure and immortal. 17.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥

Then Nachiketas having acquired this knowledge imparted by Death and also all the instruction about yoga, attained Brahman, having become free from taint and death; so does another also, who may thus know the nature of the Atman. 18.

The Katha Upanishad is divided into six *Vallis* which word literally means a creeper. It is also divided into two *Adhyayas* of three *Vallis* each. We have translated *Valli* by 'chapter' and counted them from one to six, omitting the term Adhyayas. This is for easy reference.

इति कठोपनिषत्समाप्ता ।

Here ends the Katha Upanishad.

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४. प्रश्नोपनिषत् ।

PRASHNA UPANISHAD.

—————:o:—————

This Upanishad is in prose and belongs to the Atharvaveda So, this is a later Upanishad. This contains six questions and their answers and hence its name.

THE PEACE CHANT.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

O gods, may we, with our ears, hear what is auspicious. O ye! fit to be worshipped, may we, with our eyes, see what is auspicious; may we enjoy what life is allotted to us by the gods, with our bodies strong of limb, offering them our praise.

Om peace! peace! peace!

———

FIRST QUESTION.

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबंधी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

Sukeshas son of Bharadvaja, Satyakama, son of Shibi, Gargya, son of the son of the sun, Kausalya, son of Ashvala, Bhargava of Vidarbha, and Kabandhi, son of Katya,—all these intent on Brahman and centred in Brahman, seeking the highest Brahman, approached the venerable Pippalada, with sacrificial fuel in hand, thinking that he would explain all that to them. 1.

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

That sage said to them: As yet, live another year with austerities and faith; after that ask me questions as you like; if I know, I shall, surely explain all to you. 2.

अथ कबंधी कात्यायन उपेत्य पप्रच्छ ।
भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

Then Kabandhi, son of Katya, having approached him (i. e. Pippalada) asked : Venerable Sir, whence are these creatures born ? 3.

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

To him he said— The lord of creation, became desirous of creatures. He performed austerities. Performing austerities, he created a pair —food and life— thinking they would produce creatures for him variously. 4.

आदित्यो ह वै प्राणो रयिरेव चंद्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

The sun, verily, is life, and the moon, is the food ; all this having form and having no form is food. So, form is indeed food. 5.

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्रश्मिषु सन्निधत्ते । यद्दक्षिणां यत्प्रतीचीं यदधो यदूर्ध्वं यदंतरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान्रश्मिषु सन्निधत्ते ॥ ६ ॥

Now, when the sun rising enters the east, by that, he holds, in his rays, all living beings in the east. When he lights up the south, the west, the north, the nadir, the zenith, the inter-space and all, by that, he holds all living beings. 6.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाभ्युक्तम् ॥ ७ ॥

Here he rises —the life in the form of fire– the life of the universe, the form of the universe. This has been declared by the hymn (that follows). 7.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥८॥

Having all forms, shining, omniscient, the highest goal, sole-light, heat-giver, thousand-rayed, existing in a hundred forms, life of creatures, this sun rises. 8.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते । ते चांद्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते । तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

The year is the lord of creation; it has two paths, the southern and the northern. Those who follow the path of karma alone, by the performance of sacrificial and pious acts, win only the world of the moon; they certainly return again; therefore, these sages desirous of offspring take the southern route. This verily is the food that leads to the manes. 9.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् । परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

But they that are seeking the Atman by the northern route, by austerity, chastity, faith and knowledge, win the sun. This is the stay of all lives, this is immortal, this is fearless, the highest goal; they do not return from this. Hence, this is the stoppage (of rebirth). About that, is this (following) verse. 10.

पंचपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥११॥

They speak of a father having five feet, having twelve forms, they say he is seated in the higher half of the heaven, full of water. But others here speak of him as set in the other half, ever shining having seven wheels and six spokes. 11.

The description evidently refers to the Year, with five or six seasons and twelve months.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेते ऋषयः शुक्ल इष्टिं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

The month is the lord of creation; the dark half is, indeed, its food; the bright half, the eater. Therefore, these sages perform sacrifices in the bright half; the others, in the other, *i. e.* the dark half. 12.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कंदन्ति ये दिवा रत्या संयुज्यन्ते । ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

The day and night is, indeed, the lord of creation. Of that, the day is the life and the night, indeed, is the food. Verily, those who join in sexual enjoyment by day, waste their life. It is celibacy indeed—joining in sexual enjoyment by night. 13.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

Food indeed, is the lord of creation; from that, verily, is semen; from that are all these creatures produced. 14.

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

Thus, those who practise the vow of the lord of creation produce couples. Of them alone, is this Brahmaloka, in whom austerity, celibacy and truth are established. 15.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥१६॥

Of them, is that Brahmaloka devoid of taint; in whom there is no deceit, falsehood or trickery. 16.

SECOND QUESTION.

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ। भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Next Bhargava of Vidarbha questioned him "O Venerable Sir, How many gods support the creature? Which of them illumine this (body)? Which again is the greatest of them?" 1.

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च। ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ २ ॥

To him he said, "This god is the space, wind, fire, water, earth, speech, mind, eye and ear. They having illumined (this), say, 'we hold together and support this body.' 2.

तान्वरिष्ठः प्राण उवाच। मा मोहमापद्यथाऽहमेवैतत्पंचधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवुः ॥ ३ ॥

Prana (the life-breath) the greatest, said to them, 'Be not under delusion. I alone, having divided myself five-fold, hold this body together and support it.' They did not believe. 3.

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सव एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

He, owing to their pride, rose up from the body, and when he ascended, all the others immediately ascended too; and when he was quiet they were quiet too. Just as bees fly up when their king flies up and settle down when he settles down; so, mind, speech, eye, ear and the rest being pleased, praise Prana. 4.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

It is this (life) that burns as fire; this the sun; this the rain-god Indra; this the wind; this the earth; food; god;— whatever is existing, non-existing and immortal. 5.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

Like spokes on the hub of a wheel, everything is established on Life. The hymns of the Rigveda, the Yajurveda the Samaveda; also the sacrifice, prowess and wisdom (or the Kshatriya class and the Brahmana class). 6.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

As the lord of creation thou movest in the womb and thyself art born again, O Prana. These creatures bring offerings to thee, who lived with the living beings. 7.

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वांगिरसामसि ॥ ८ ॥

Thou art the best carrier to the celestials, the first oblation to the manes. The doings of the sages, the truth of the Atharvans and Angirases, thou art. 8.

The second line can also be traslated as "the true doings of the sages, the descendants of Atharvan and Angiras, thou art. Shankaracharya takes Atharvangirases to mean the senses of the body, and interpretes the second line accordingly.

इंद्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमंतरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

O Prana! thou art Indra by reason of your lustre; thou art Rudra the protector from everything. Thou movest in the sky. Thou art the sun, the lord of shining bodies. 9.

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनंदरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

When thou rainest all round, then O Prana, these thy creatures, sit delighted thinking there will be as much food as they desire. 10.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः ॥ ११ ॥

O Prana, thou art naturally pure, the only seer (or the Ekarshi fire), the eater of the universe, the lord of every thing that exists! We are givers of food i. e. oblations (to you). Thou art the father of the wind. 11.

A Vratya originally meant one who was naturally pure and so to whom no Samskara or ceremony was needed. A Vratya is glorified in the Atharvaveda. Later on this word changed its meaning and it came to be used in the case of a man of whom no ceremony was performed e. g. a low caste man or a man who had lost his caste.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

That form of thine which is lodged in speech, which is in the ear, which is in the eye, and which is in the mind continuous, make that propitious! Do not go up (from the body). 12.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

All this that is established in the three worlds is under the control of Prana! (O Prana), protect us as a mother doth her sons! Give us affluence and wisdom. 13.

THIRD QUESTION.

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

Then, Kausalya, son of Ashvala questioned him: O Venerable Sir! Whence is this Prana born? How does it come into this body? How does it stay distributing itself? Through what does it go up from the body? How does it bear itself to the external and how with regard to the self? 1.

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

To him he replied, you are asking important questions, because you are most devoted to Brahman. Therefore I tell you. 2.

आत्मन एष प्राणो जायते । यथैषा पुरुषे च्छायैतस्मिन्नेतदाततं मनोधिकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

This Prana is born of the Atman. As this shadow is in the man, so is this extended in the Atman. By the action of the mind (in one's previous existence), this comes into this body. 3.

यथा सम्राडेवाधिकृतान्विनियुंक्ते । एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव सन्निधत्ते ॥ ४ ॥

As the sovereign commands the officers, "govern such and such villages" in the very same way this Prana posts other pranas separately (at their respective posts). 4.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

The Apana stays in the two lower apertures. Prana itself stays in the eye, ear, speech and nose. In the middle is Samana. He distributes equally the food supplied. From this these seven flames arise. 5.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

This Atman is in the heart. Here, there are a hundred and one arteries. Every one of these has a hundred branches; again, every one of these has seventy-two thousand sub-branches. In these, Vyana moves. 6.

According to this, the number of small arteries comes to 101 × 100 × 72000 i. e. 727200000; or if the big ones also are counted along with the small ones 101 + 101 × 100 + 101 × 100 × 72000. The Chhandogya mentions 101 arteries (8-8-6).

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

Now Udana, going up through one of these, takes one to the good world by means of one's good deeds, to the evil world by means of one's evil deeds, and to the man's world by means of both sorts of deeds. 7.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यांतरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

The sun, indeed, is the external Prana. He rises favouring the Prana in the eye. The deity in the earth supports the Apana. The space between is Samana. The wind is Vyana. 8.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।
पुनर्भवमिंद्रियैर्मनसि संपद्यमानैः ॥ ९ ॥

Heat verily is Udana. Therefore, one whose heat has been extinguished, goes to another life with the senses sunk in the mind. 9

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः सहात्मना
यथासंकल्पितं लोकं नयति ॥ १० ॥

One enters into life with that, of which his mind is full. The life joined with his heat leads him with the Atman to whatever world is desired by him. 10.

य एवं विद्वान्प्राणं वेद । न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

He really knows who knows life in this way. His offspring is not lost. He becomes immortal. About this, there is this verse.— 11.

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पंचधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते ।
विज्ञायामृतमश्नुते इति ॥ १२ ॥

The source, the entrance, the location, the five-fold pervading and the relation to the self--of life, knowing these, one obtains immortality; knowing these, one obtains immortality. 12.

FOURTH QUESTION.

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यास्मिञ्जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥ १ ॥

Then the grandson of Surya, of the Garya family, asked him— Venerable Sir, In this man, which senses sleep? Which senses remain awake? Which of the senses sees the dreams? Which obtains these pleasures? And in whom are all these established? 1.

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमंडल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वा एतत्सर्वं परे देवे मनस्येकीभवन्ति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानंदयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

To him, he said: Just as, O Gargya, all the rays of the setting sun become one in that orb of light and go forth again when he rises again, so all this becomes one in the highest sense the mind; then, therefore, the man hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, emits not, moves not; they say 'he sleeps.' 2.

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

The fires of prana alone wake in this city. This Apana is the garhapatya fire. Vyana is the anvaharyapachana fire. The Prana is the ahavaniya fire, because it is taken (*praniyate*) from the garhapatya fire. 3.

यदुच्छ्वासनिश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

The Samana, is so called, because he distributes equally the oblations which are inbreath, and outbreath. The mind is the sacrificer; the Udana is certainly the fruit of sacrifice; it leads the sacrificer every day to Brahman. 4.

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुश्रृणोति देशदिगंतरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

There in sleep this god i. e. the mind experiences greatness. That which has been again and again seen it sees again; what thing has been heard again is again heard; what has been experienced in different places and quarters is experienced again and again. What is seen, what is not seen, what is heard, what is not heard, what is experienced, what is not experienced, what exists, what exists not,—all this it sees. It sees itself being all. 5.

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्छरीरे एतत्सुखं भवति ॥ ६ ॥

When it is overpowered with light, then this god sees no dreams; then, this bliss arises in this body.

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते । एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

Just as, my boy, birds resort to the tree that is their abode, so, all this resorts to the supreme Atman. 7. —

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानंदयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गंतव्यं च मनश्च मंतव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

Earth and its subtle form, water and its subtle form, fire and its subtle form, air and its subtle form, space and its subtle form, sight and what can be seen, taste and what can be tasted, touch and what can be touched, speech and what can be spoken, hands and what can be taken, the organ of generation and what can be enjoyed, the organ of excretion and what can be excreted, the feet and what can be walked on, mind and what. can be conceived, the intellect and what can be known, egoism and what can be egoistically conceived, the thought-power and what can be thought over, light and what can be illumined, life and what can be held by it (all this). 8.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मंता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि संप्रतिष्ठते ॥ ९ ॥

This verily, is the seer, toucher, hearer, smeller, taster, thinker, the knower, the doer, the self whose form is knowledge. He becomes merged in the supreme, imperishable Atman. 9.

परमेवोत्तरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥१०॥

My boy, That supreme, imperishable one, he surely attains, who knows That, shadowless bodiless, bloodless pure and imperishable. He becomes all-knowing and becomes all. There is this verse. 10.

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

He who knows that as the imperishable Atman, in whom the knowing self with all the devas, the Pranas, and the elements are established, is all-knowing, in fact all is merged in him. 11.

FIFTH QUESTION.

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति तस्मै स होवाच ॥ १ ॥

Then, Satyakama son of Shibi asked him : Venerable Sir. "Who among mortals meditates on Om till death, what world does he win by that?" To him he replied. 1.

तस्मै स होवाच एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

To him he said— O Satyakama, the syllable 'Om' is verily the higher and the lower Brahman. Therefore, the knower, with this support, reaches either of them. 2.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते। तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

If he meditates on one matra (part) of it, he, by that enlightened, soon comes to the earth (again after death). The hymns of the Rigveda conduct him to the world of men. He, there, endowed with austerity, celibacy and faith, experiences greatness. 3.

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम्। स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

But if he meditates on two matras, he becomes one with mind. He is conducted into intermediate space —the world of the moon— by the hymns of the Yajurveda. Having experienced greatness in the world of the moon, he returns again. 4.

5

यः पुनरेतं त्रिमात्रेणैवोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेतौ श्लोकौ भवतः ॥ ५ ॥

But he who meditates on the supreme Person by this very letter 'Om' of full three matras, he becomes united with the bright sun. Just as the snake is freed from its skin, even so he is freed from sin. He is conducted by the hymns of the Samaveda to the world of Brahma. From that he sees the Person dwelling in the body and that is higher than the highest living density. About this there are these two verses. 5.—

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यंतरमध्यमासु सम्यक्प्रयुक्तासु न कंपते ज्ञः ॥ ६ ॥

"When the three matras, each of which leads to death by itself, are joined one to another in close union and used properly in actions, external, internal and intermediate, the knower does not shake. 6.

ऋग्भिरेतं यजुर्भिरंतरिक्षं स सामभिर्यत्तत्कवयो वेदयन्ते ।
तमोंकारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति॥७॥

By Rik hymns, this world he obtains, by Yajus hymns, the inter space, and by Saman hymns, that which the seers know (the Brahmaloka); with the support of the letter 'Om,' the knower reaches these and also that which is quiet, undecaying, immortal fearless and supreme." 7.

SIXTH QUESTION.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुं स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

Then Sukeshas son of Bharadvaja asked him— "Venerable sir, Hiranyanabha, the prince of the Kosalas, came to me and asked me this question "O Bharadvaja, do you know the person having sixteen parts ?" To that youth I said, "I do not know him. If I had known him why would I have not told you ? Verily, he dries up even with the roots who speaks untruth. Therefore, it is not proper for me to speak untruth." Silently he mounted his chariot and went away. I ask you about him. Where is such a person ?"

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

To him he said :—'O boy, even here within the body, is that in whom these sixteen parts hold. 2.

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

He (i. e. the person) thought to himself: "Whom departing shall I depart and whom staying shall I stay ?" 3.

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः ।
अन्नमन्नाद्वीर्यं तपो मंत्राः कर्म लोका लोकेषु च नाम च ॥ ४ ॥

He created life from life, faith, space, air, light, water, earth, senses, mind and food; and from food, strength, austerities, sacred sayings, holy works, the worlds; and in the worlds, the name (i. e. the individual). 4.

स यथेमा नद्यः स्यंदमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

Just as these flowing rivers going towards the sea, having reached the sea, disappear, their name and form are destroyed and all is called sea; so of him, who perceives (the person) the sixteen parts, whose goal is the person, having reached person, disappear; their name and form are destroyed and all is called, only "the person." He becomes devoid of parts and immortal. About this, there is this verse. 5.

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

In whom the parts rest, like spokes on the hub of a wheel, that Person, fit to be known, know. So that death may not trouble you. 6.

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥ ७ ॥

To them he (Pippalada) said—This highest Brahman I know thus far. There is nothing higher than this. 7.

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति ॥ नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

ॐ भद्रं कर्णेभिः इति शांतिः ॥

They worshipped him and said: You are our father—you who make us cross to the other end of ignorance. Salutation to the great sages. Salutation to the great sages.

इति प्रश्नोपनिषत्समाप्ता ।

Here ends the Prashna Upanishad.

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५. मुंडकोपानिषत् ।

MUNDAKA UPANISHAD.

—————:o:—————

Munda or *Mundaka* means a man whose head is shaved, evidently a Sannyasin, a man who has taken the fourth order of life, a recluse. We are unable to say why this Upanishad has been given this particular name. Stanza 10 of the 2nd section of the 3rd Mundaka says that to those who have performed the 'head-vow' according to the rules, the knowledge of Brahman should be imparted. Performers of the 'head-vow' appears to mean Sannyasins. Commentator Narayana says— "the head vow" is well-known in the Atharvavede in which it is necessary to carry fire on the head; this Upanishad is to be studied by one who has performed the vow." The Upanishad belongs to the Atharvaveda

The Mundakopanishad is divided into three *Mundakas*, each having two *khandas*. We have translated the word *Mundaka* by *chapter* and *khanda* by *section*.

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THE PEACE CHANT.

ॐ भद्रं कर्णेभिः श्रृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ॥
स्थिरैरंगैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥
ॐ शांतिः शांतिः शांतिः ॥

O gods, may we, with our ears, hear what is auspicious ! O ye ! fit to be worshipped, may we, with our eyes, see what is auspicious ; may we enjoy what life is allotted to us by the gods, with our bodies strong of limb, offering them our praise.

Om Peace ! Peace ! Peace !

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CHAPTER I. SECTION i.

ॐ । ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Brahma was born the first among the gods, the creator of the universe, the protector of the world. He taught the knowledge of Brahman, the foundation of knowledges, to his eldest son Atharvan. 1.

अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचांगिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽगिरसे परावराम् ॥ २ ॥

That knowledge of Brahman, which Brahma taught to Atharvan, Atharvan taught to Angiras Satyavaha in ancient days; and he taught it to the Bharadvaja family, and Satyavaha taught to Angiras the knowledge both higher and lower. 2.

शौनको ह वै महाशालोऽगिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Shaunaka, a great householder, approached Angiras according to religious mode and asked him, O Venerable sir! Knowing what, all this becomes known? 3.

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो
वदन्ति परा चैवापरा च ॥ ४ ॥

To him he said, there are two knowledges that should be known,— as indeed the knowers of Brahman say;— the higher (knowledge) and the lower (knowledge). 4.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छंदो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

Of these, the lower is the Rig Veda, the Yajur-Veda, the Sama Veda, the Atharva Veda, the prounnciation, ritual, grammar, derivation, metrics, and astronomy. Now the higher knowledge is that with which that Imperishable one is attained. 5.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः

That which is invisible, ungraspable, without hearing, without hands and feet, eternal, all pervading, omnipresent, very subtle and undecaying,—that which wise men perceive as the source of beings. 6.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्संभवतीह विश्वम् ॥ ७ ॥

As the spider creates and draws in, as medicinal plants grow on the earth, as hairs grow from the living person, so all this (universe) arises here from the Imperishable one. 7.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

By austerities, Brahman is made to grow; from that food is produced. From food are produced life, mind, truth, the worlds and the immortality of works. 8.

The word *satya* is translated by *truth*, as usual. We,however, think it should better be translated by *continuity* or *existence*.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

From him who is all-knowing, allunderstanding, whose austerities consist of knowledge ; –from him is produced that is here, namely, name and form and food. 9.

CHAPTER I. SECTION ii.

तदेतत्सत्यं मंत्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।

तान्याचरथ नियतं सत्यकामा एष वः पंथाः सुकृतस्य लोके ॥ १ ॥

This is the truth— the works which sages saw in the (Vedic) mantras or sacred sayings are spread forth in various ways in the triad (the three Vedas). O you who are desirous of truth, practise those constantly. This is your way leading to the world of good deeds. 1.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।

तदाज्यभागावंतरेणाहुतीः प्रतिपादयेत् ॥ २ ॥

When the flame is burning powerfully after the fire has been kindled, then between the two pourings of ghee, the offerings should be given. 2.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान्हिनस्ति ॥ ३ ॥

Whose Agnihotra sacrifice is devoid of the no-moon sacrifice, devoid of the full-moon sacrifice, devoid of the four-months sacrifice, devoid of the harvest sacrifice and devoid of guests, devoid of oblations, devoid of oblations to the collection of gods, or is not according to settled rule,— that work of his destroys his worlds even to the seventh. 3.

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिंगिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

The black, the terrible, that which is swift like thought, the very red, that having quite smoky colour, the sparkling and that having all forms, are the seven moving tongues of fire. 4.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

Him who performs sacrifices while these are shining, giving offerings in time, these rays of the sun lead to where the sole lord of the gods stays. 5.

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

Calling him "come, come" the bright offerings carry the sacrificer with the rays of the sun, uttering pleasant words, honouring and saying "This is the Brahma-world obtained by your good deeds. 6.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनंदन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

These eighteen boats are week (not tough) in which is expressed the lower work. Those foolish persons who rejoice in this as bliss, go again to old age and death. 7.

अविद्यायामंतरे वर्तमानाः स्वयं धीराः पंडितं मन्यमानाः ।
जंघन्यमानाः परियान्ति मूढा अंधेनैव नीयमाना यथांधाः ॥८॥

Living in the midst of ignorance, self-wise, regarding themselves learned, the deluded ones go round and round, often smitten, like blind men led by one who is himself blind. 8.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कार्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥९॥

Living variously in ignorance, these childish people pride themselves: "we have reached our goal." Because the performers of works understand not owing to their passion, become thereby afflicted, and when the fruits of their deeds finish, fall down. 9.

The last words can also be translated "when the worlds finish to them, they fall down."

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशान्ति ॥१०॥

Thinking sacrifices and charitable acts as the chiefest things, these fools do not know any other better thing. After enjoying (the fruits of) those good deeds on the top of heaven, they enter (again) this world or (even) a lower one. 10.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजा प्रयान्तिः यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

They, on the other hand, who practise austerities in the forest, the peaceful, the knowers, living on alms, being free from passion, depart through the door of the sun to where that immortal Person—the undecaying Atman, is. 11.

"The door of the sun" means the *devayana pantha* i. e. the path of the gods described in detail in Chhandogya 5. 10. This path leads to Brahman without returning to the earth. The path of the sun and the path of the *pitris* or dead ancesters are described in Kaushitaki Upanishad and Bhagavadgita also. All these are now regarded as fanciful descriptions because they cannot satisfy reason in these times.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्सामित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२

A Brahmana, having examined the worlds obtained by works, should come to indifference. (For) he who is *not-made* cannot be obtained, by anything *made*. For knowing Him, he should approach none but a preceptor learned in the Vedas and centered in Brahman, with fuel in hand *i. e.* as a pupil. 12.

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

To him who has thus approached, whose thought is well tranquilized, and who has control over his senses, that knower teaches in its true form the Brahma-knowledge, by which the imperishable and ever-existent Person becomes known.

CHAPTER II. SECTION i.

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिंगाः सहस्रशः प्रभवन्ते सरूपाः
तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥१॥

This is the truth: As from a well-blazing fire, sparks of a like form arise in thousand ways, in that manner, my boy, diverse beings are born of that Imperishable one, and merge in that very same place. 1.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यंतरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥

That Person is bright, formless, existing without and within, unborn, without breath, without mind, pure, and higher than the high undecaying one. 2.

एतस्माज्जायते प्राणो मनः सर्वेंद्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

From this are born the breath, the mind, all the senses, space, wind, fire, water and the earth, the supporter of all. 3.

अग्निर्मूर्धा चक्षुषी चंद्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतांतरात्मा ॥४॥

He is the internal Atman of all beings, whose head is fire, whose eyes are the sun and the moon, whose ears are the quarters, whose speech is the revealed Vedas, whose breath is wind, whose heart is all the universe and from whose feet the earth proceeded. 4.

तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्याम् ।
पुमान्रेतः सिंचति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥ ५ ॥

From him, the fire whose fuel is the sun; from the moon, the rain; (from that) herbs on the earth; from these, the male pours the semen in the female. Thus various creatures are produced from the Person. 5.

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

From Him the hymns of the Rigveda, of the Samaveda, of the Yajurveda, initiation, all the sacrifices, ceremonies and gifts; also the year, the sacrificer and the worlds where the moon shines, as also the sun. 6.

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

From Him also the gods are variously born, the demi-gods, the men, cattle and birds; also the in-breath and the out-breath, rice and barley, austerities, faith, truth, celibacy and law. 7.

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्तहोमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशये निहिताः सप्त सप्त ॥८॥

From him are born the seven breaths, the seven flames, the worlds, fuel, the seven sacrifices; these seven worlds where move the seven breaths that lie in the secret cavity (of the heart) in sevens. 8.

अतः समुद्रा गिरश्चय सर्वेऽस्मात्स्यंदन्ते सिंधवः सर्वरूपाः।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यंतरात्मा ॥ ९ ॥

From Him proceed the oceans and all the mountains; from Him come down all sorts of rivers; from Him also, all the herbs and the essence also by which this inner Atman stays in beings. 9

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रंथिं विकिरतीह सोम्य॥१०॥

The Person alone is all this universe, action and austerity. All this is Brahman, the highest and the immortal. Who knows this as seated in the cavity of the heart, he unties the knot of ignorance even here, my boy. 10.

CHAPTER II. SECTION ii.

आविः सन्निहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

Manifest, staying near (yet) called moving in the secret place (of the heart), the great abode, herein is placed whatever is moving, whatever is breathing and whatever is winking;—know ye what this is,—that which exists, that which exists not, the desired object of all, higher than knowledge, that which is high above all created beings. 1.

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

That which is flaming, which is smaller than the smallest, on which are placed the worlds and their inhabitants ;-- that is this imperishable Brahman. That is life, that is speech and mind. That is what is true, that is immortal. That ought to be aimed at. Aim at it, my boy. 2.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

Taking Upanishad, the great weapon, as a bow, one should join to it the arrow made pointed by meditation. Drawing it with the mind which has become just That, hit that same imperishable target, my boy. 3.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

The syllable Om is the bow, Atman is the arrow, and Brahman is called its target. That should be hit by one who is undistracted. (Thereby) he will become that itself like the arrow. 4.

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथामृतस्यैष सेतुः॥५॥

In whom the heaven, the earth and the interspace are woven, as also the mind with all the senses, obtain ye the knowledge of that Atman only. Leave aside other talks. of immortality, the bridge is This. 5.

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

Where the arteries are centred, like spokes in the hub of a wheel, therein he moves becoming manifest variously. Meditate on that Atman as Om only. May good happen to you in your crossing to the farther shore of darkness. 6.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ।
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनंदरूपममृतं यद्विभाति ॥७॥

He who knows all, he who understands every thing, whose is this greatness on the earth,-- he, the Atman is established in the heavenly city of Brahma. Having the form of the mind (or thought) he, the leader of life and body, is established (as the lord) ordering the heart with reference to food. The wise men perceive Him by intuitive knowledge,-- Him who shines as blissful and immortal. 7.

भिद्यते हृदयग्रंथिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

When He is perceived both as the higer one and the lower one-- the knot of the heart is untied, all doubts are cut off and all his actions are ended. 8.

6

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

In the supreme golden sheath, the stainless, partless Brahman is. That is pure, the light of lights. What the knowers of Atman know, is That. 9.

न तत्र सूर्यो भाति न चंद्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

The sun does not shine there; nor do the moon and the stars, nor do these lightnings shine. How can this fire? Him shining, all shine after. All this shines by His light. 10.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Only this immortal Brahman is in front, Brahman behind, Brahman on the right and on the left. Only Brahman is spread forth both below and above. This is the universe, this is the greatest (of all). 11.

CHAPTER III. SECTION i.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Two birds, living together, friends of each other, cling to a common tree. One of the two eats the sweet fruit. The other, not eating, looks on. 1.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

On that common tree is the Person drooped down; and being deluded grieves by reason of his powerlessness. When he sees the other as contented and as his (own) master and also his greatness, then only he becomes free from grief. 2.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरंजनः परमं साम्यमुपैति ॥ ३ ॥

When the seer sees him of golden hue, the creator, lord, Person, and the source of Brahma, then the knower, shaking off merit and sin, becomes stainless and attains supreme equality. 3.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

Verily, this is life that shines in all beings. Knowing this, the wise man becomes not-talkative. He is a doer of deeds (while) sporting with self, delighting with self, (and so) is supreme among the Brahma-knowers. 4.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अंतःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

This Atman is obtainable by truth, austerity, proper knowledge and celibacy (all) constantly (attended to). He is full of light, pure, and in the body, whom behold the ascetics whose defects have vanished. 5.

सत्यमेव जयति नानृतं सत्येन पंथा विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

Truth alone conquers, not falsehood; by truth, the path of the gods is widened;—the path by which, the sages whose desires have been fulfilled, ascend to where that highest abode of truth is. 6.

बृहच्च तद्दिव्यचिंत्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहांतिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

Big, bright (or heavenly) and of an incomprehensible form, also more minute than any minute thing, It shines. It is farther than anything that is far, and still it is nearby, even here placed in the secret place of the heart, as the seers of It see. 7.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

He is not grasped by the eye; nor by speech; nor by other senses; nor by austerity, nor by works. When one has his mind purified by the clearness of knowledge, then only one meditating on Him sees Him, that partless one. 8.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पंचधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

This subtle Atman can be known by the mind, in which the senses enter fivefold. The mind of man is fully woven by the senses, (and therefore), when that is purified, this Atman shines forth. 9.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ १० ॥

He, who has his mind purified, whatever world he sets his desire on, and whatever desires he desires (for himself), obtains that very world and also those desires. Therefore, one desirous of welfare should honour the knower of Atman. 10.

CHAPTER III. SECTION ii.

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

For, he knows that highest abode, Brahman, where placed, the universe is shining clearly. Those wise people who, themselves free from desire, worship such a person, pass beyond this seed of birth. 1.

A new section is made to begin with this stanza, which should not have been done, the stanza having connection with the last stanza of the previous section. Otherwise, the use of the singular subject in the first line cannot be explained. We have taken the word *purusha* in the second line as a common noun refering to the knower of the Atman in the previous stanza. It can be taken as a proper noun also referring to the highest being, the Brahman, as elsewhere.

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्त्विहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

He, who thinks about, and desires for, desires, by reason of those desires, is born in those situations. But of him, who has his desires compassed, and who has perfected himself, all the desires end even here. 2.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥३॥

This Atman is not obtainable by the study of the Vedas, nor by intelligence, nor by much hearing; but the Atman can be obtained, only by him who seeks to know him. To him, this Atman reveals its true nature.

This stanza occurs in Katha Upanishad (2-23), page 31. See our note on it.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिंगात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

This Atman is not obtainable by one devoid of strength, nor through error, nor through aimless austerity. However, the knower who strives with these means,– his is this soul. He enters the abode in the form of Brahman. 4.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥५॥

Having attained Him, the sages, who are satisfied with their knowledge, who have realised their Self, whose attachment has vanished and who are quite tranquilised, such wise men having obtained the Omnipresent one from everywhere, with their self united, enter this All. 5.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

The ascetics who have well ascertained the meaning of the Vedanta knowledge, whose mind is purified through renunciation, the supreme immortals in the Brahma worlds, are completely absolved, one and all, at the time of death. 6.

The Sannyasins, the supreme immortels in the world of Brahman, are here contrasted with the other so-called immortals, the gods in the heavenly world, who have to return to this earth.

गताः कलाः पंचदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ ७ ॥

The fifteen parts are gone back to their source, all the senses to their respective deities; his actions and his soul full of knowledge, all become unified in that imperishable highest One. 7.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

As the flowing rivers disappear in the ocean giving up their name and form, so the knower, becoming free from name and form, goes to the heavenly person higher than the high. 8.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रंथिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

Verily, he who knows that supreme Brahman, becomes Brahman itself. In his family, none is born that knows not Brahman. He crosses grief, crosses sin, freed from the knots of the heart, he becomes immortal. 9.

तदेतदृचाऽभ्युक्तं—

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

This very thing has been uttered by the following hymn— those rite-performers who are well-versed in the Vedas, who are centred in Brahman, and who are faithful, offer themselves (as an oblation) to to the sole-moving (or Ekarshi) fire. This Brahma-knowledge should be taught to them only who have practised the 'head-vow' according to rule. 10.

The *head–vow* obviously means Sannyasa or renunciation, the fourth order of life.

तदेतत्सत्यमृषिरंगिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

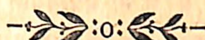
This is the truth, this the sage Angiras uttered in ancient times. One who has not practised the vow, should not learn this. Salutation to the great sages ! salutation to the great sages !!

Here ends the Mundaka. Upanishad.

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६. तैत्तिरीयोपनिषत् ॥

TAITTIRIYA UPANISHAD.



This Upanishad belongs to the Black i. e. original Yajurveda forming part of the Taittiriya Aranyaka. The 7th, 8th and 9th Prapathakas of the Aranyaka make this Upanishad, while the 10th Prapathaka makes the Narayana Upanishad which we are going to include in the fifth volume of this series.

This is one of the important Upanishads, enunciating as it does, some Vedanta doctrines in an elementary form. Its texts are often quoted in the later philosophical works.

There is a wonderful tradition about the epithet *Taittiriya*. It is said, the sage Yajnavalkya quarrelled with his preceptor and vomited the Yajurveda he had learned. The pupils of Vaishampayana assumed the form of *Tittira* birds and swallowed it and thereafter it became known as *Taittiriya Samhita*. Yajnavalkya performed austerities and as a result got the white Yajurveda from the sun. The new Yajurveda being called 'white,' the old one came to be called 'black.' Evidently, the Upanishad is named after the branch of the Veda to which it belongs.

This Upanishad is divided into three parts called *Vallis* which are named (I) The Instruction Chapter, (II) the Brahma-bliss chapter, and (III) the Bhrigu Chapter respectively. These names are given from the first word of each rather than from any signification. *Valli* literally means 'a creeper' or 'a medicinal plant.'

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शिक्षाध्यायः ॥

FIRST CHAPTER–INSTRUCTION.

ॐ शं नो मित्रः शं वरुणः ॥ शं नो भवत्वर्यमा ॥ शं न इंद्रो बृहस्पतिः ॥ शं नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे ॥ नमस्ते वायो ॥ त्वमेव प्रत्यक्षं ब्रह्मासि ॥ त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥ ऋतं वदिष्यामि ॥ सत्यं वदिष्यामि ॥ तन्मामवतु ॥ तद्वक्तारमवतु ॥ अवतु माम् ॥ अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

This peace-chant is repeated in the body of the text just below. So we give no separate translation here.

———

ॐ शं नो मित्रः शं वरुणः ॥ शं नो भवत्वर्यमा ॥ शं न इंद्रो बृहस्पतिः ॥ शं नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे ॥ नमस्ते वायो ॥ त्वमेव प्रत्यक्षं ब्रह्मासि ॥ त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥ ऋतं वदिष्यामि ॥ सत्यं वदिष्यामि ॥ तन्मामवतु ॥ तद्वक्तारमवतु ॥ अवतु माम् ॥ अवतु वक्तारम् ॥ १ ॥ इति प्रथमोऽनुवाकः ॥ १ ॥

May Mitra be propitious to us! May Varuna be propitious to us! May Aryaman be propitious to us! May Indra and Brihaspati be propitious to us! May Vishnu of wide strides be propitious to us! A bow to Brahman! A bow to thee, O Vayu (wind)! Thyself art the visible Brahman! Thee only I shall call the visible Brahman. I will speak what is right. I will speak what is true. May that protect me! May That protect the speaker! May protect me, may protect the speaker! Om! Peace! Peace! Peace! 1.

ॐ शीक्षां व्याख्यास्यामः ॥ वर्णः स्वरः ॥ मात्रा बलम् ॥ साम संतानः ॥ इत्युक्तः शीक्षाध्यायः ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥ २ ॥

We shall now explain (the science of) Pronunciation. (It consists of) the letter, the pitch of the sound, the measure, the effort, uniformity and continuity. Thus has been explained the lesson on Pronunciation. 2.

सह नौ यशः ॥ सह नौ ब्रह्मवर्चसम् ॥ अथातः संहिताया उपनिषदं व्याख्यास्यामः ॥ पंचस्वधिकरणेषु ॥ अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ॥ ता महासंहिता इत्याचक्षते ॥

The Pupils say—

May success attend us both together. May the light of Brahman be on us both.

The teacher says—

Now we shall explain the secret teaching pertaining to the cosmos. This teaching is under five headings—(1) concerning the world, (2) concerning luminaries, (3) concerning knowledge, (4) concerning progeny and (5) concerning the body. These, they call, the great blendings.

अथाधिलोकम् ॥ पृथिवी पूर्वरूपम् ॥ द्यौरुत्तररूपम् ॥ आकाशः संधिः ॥ वायुः संधानम् ॥ इत्यधिलोकम् ॥

Now concerning the world. The earth is one form; the heaven is the other form; space is the intermediate form; Thus cocerning the world.

अथाधिज्यौतिषम् ॥ अग्निः पूर्वरूपम् ॥ आदित्य उत्तररूपम् ॥ आपः संधिः ॥ वैद्युतः संधानम् ॥ इत्यधिज्यौतिषम् ॥

Now concerning the luminaries. Fire is one form; the sun is the other form; water is the intermediate form; and lightning is the connection. Thus concerning the luminaries.

अथाधिविद्यम् ॥ आचार्यः पूर्वरूपम् ॥ अन्तेवास्युत्तररूपम् ॥ विद्या संधिः ॥ प्रवचनं संधानम् ॥ इत्यधिविद्यम् ॥

Now concerning knowledge. The teacher is one form; the pupil is the other form; knowledge is the intermediate form; and instruction is the connection. Thus concerning knowledge.

अथाधिप्रजम् ॥ माता पूर्वरूपम् ॥ पितोत्तररूपम् ॥ प्रजा संधिः ॥ प्रजननं संधानम् ॥ इत्यधिप्रजम् ॥

Now concerning progeny. The mother is one form; the father is the other form; progeny is the intermediate form; and procreation is the connection. Thus concerning progeny.

अथाध्यात्मम् ॥ अधरा हनुः पूर्वरूपम् ॥ उत्तरा हनुरुत्तररूपम् ॥ वाक्संधिः । जिह्वा संधानम् ॥ इत्यध्यात्मम् ॥

Now concerning the body. The lower jaw is one form; the upper jaw is the other form; speech is the intermediate form; and tongue is the connection. Thus concerning the body.

इतीमा महासंहिताः ।। य एवमेता महासंहिता व्याख्याता वेद ॥ संधीयते प्रजया पशुभिः ॥ ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥ इति तृतीयोऽनुवाकः ॥ ३ ॥

In this way are these great blendings. He who understands these great blendings expounded in this way becomes united with progeny and cattle, with the light of Brahman, with all eatable food and with the desired world. 3.

यश्छंदसामृषभो विश्वरूपः ।। छन्दोभ्योऽध्यमृतात्संबभूव ।। स मेन्द्रो मेधया स्पृणोतु ॥ अमृतस्य देव धारणो भूयासम् ॥ शरीरं मे विचर्षणम् ॥ जिह्वा मे मधुमत्तमा ॥ कर्णाभ्यां भूरि विश्रुवम् ॥ ब्रह्मणः कोशोऽसि मेधया पिहितः ।। श्रुतं मे गोपाय ॥

He, of universal form, who is pre-eminent among the hymns, who arose from the hymns which are immortality itself,—that Indra, may fill me with intelligence. O god, may I become the holder of immortality. May my body become vigorous. May my tongue become extremely sweet. May I hear much with my ears. Thou art the sheath of Brahman covered with intelligence. Guard my learning.

आवहन्ती वितन्वाना ॥ कुर्वाणा चीरमात्मनः ॥ वासांसि मम गावश्च ॥ अन्नपाने च सर्वदा ॥ ततो मे श्रियमावह ॥ लोमशां पशुभिः सह स्वाहा ॥ आ मा यन्तु ब्रह्मचारिणः स्वाहा ॥ वि मायन्तु ब्रह्मचारिणः स्वाहा ॥ प्र मायन्तु ब्रह्मचारिणः स्वाहा ॥ दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ॥ यशो जनेऽसानि स्वाहा ॥ श्रेयान् वस्यसोऽसानि स्वाहा ॥

(Oblations for prosperity)— May she be the bringer, increaser and preserver for a long time of my clothes and cows; and food and water always. Also bring that wool-supplying prosperity of mine along with domestic beasts! *Svaha.* May learners of Brahman come to me! May learners of Brahman come to me in numbers! May learners of Brahman come to me in excess! May learners of Brahman control their senses! May learners of Brahman be peaceful! May I become success(ful). among the people! May I become superior to the rich people.

तं त्वा भग प्रविशानि स्वाहा ॥ स मा भग प्रविश स्वाहा ॥ तस्मिन्सहस्रशाखे ॥ नि भगाहं त्वयि मृजे स्वाहा ॥ यथापः प्रवता यन्ति ॥ यथा मासा अहर्जरम् ॥ एवं मां ब्रह्मचारिणः ॥ धातरायन्तु सर्वतः स्वाहा ॥ प्रतिवेशोऽसि प्र मा भाहि प्रमा पद्यस्व ॥ इति चतुर्थोऽनुवाकः ॥ ४ ॥

O god of Prosperity! May I enter into thee! Mayst thou enter into me! In thee of thousand branches, O god of prosperity, may I cleanse myself! As waters go downwards, as months flow into the year, so may learners of Brahman come to me from everywhere, O Creator! Thou art the refuge. Shine upon me! Come to me!

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः। तासामु ह स्मैतां चतुर्थीम् ॥ माहाचमस्यः प्रवेदयते ॥ मह इति ॥ तद्ब्रह्म ॥ स आत्मा ॥ अंगान्यन्या देवताः ॥ भूरिति वा अयं लोकः ॥ भुव इत्यंतरिक्षम् ॥ सुवरित्यसौ लोकः ॥ मह इत्यादित्यः ॥ आदित्येन वाव सर्वे लोका महीयन्ते ॥

Bhuh, *Bhuvah* and *Svar* are three short utterances. After these is this fourth made known by Mahachamasya, namely, *Mahah*. That is Brahman. That is the body. Other deities are but limbs. Verily *bhuh* means this world *Bhuva* means the interspace. *Suvar* is the other world. *Maha* is the sun. Verily, by the sun are all these worlds made great.

भूरिति वा अग्निः ॥ भुव इति वायुः ॥ सुवरित्यादित्यः ॥ मह इति चन्द्रमाः ॥ चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते ॥

Verily, *bhu* is fire, *bhuva* is air, *suvar* is the sun, and *maha* is the moon. Verily, by the moon are all luminaries made great.

भूरिति वा ऋच्चः ॥ भुव इति सामानि ॥ सुवरिति यजूंषि ॥ मह इति ब्रह्म ॥ ब्रह्मणा वाव सर्वे वेदा महीयन्ते ॥

Verily *bhu* is Rik hymns, *bhuva* is Saman hymns *suva* is Yajus hymns and *maha* is Brahman. Verily, by Brahman are all the Vedas made great. !

भूरिति वै प्राणः ॥ भुव इत्यपानः ॥ सुवरिति व्यानः ॥ मह इत्यन्नम् ॥ अन्नेन वाव सर्वे प्राणा महीयन्ते ॥

Verily, *bhu* is the life breath, *bhuva* is the down-going breath, *suvar* is the pervading breath, and *maha* is food. Verily, by food are all these breaths made great.

ता वा एताश्चतस्रश्चतुर्धा ॥ चतस्रश्चतस्रो व्याहृतयः ॥ ता यो वेद ॥ स वेद ब्रह्म ॥ सर्वेऽस्मै देवा बलिमावहन्ति ॥ इति पंचमोऽनुवाकः ॥ ५ ॥

Verily these four are fourfold. Four fourfold utterances. He who knows these, knows Brahman, All the gods bring him offerings. 5.

स य एषोऽन्तर्हृदय आकाशः ॥ तस्मिन्नयं पुरुषो मनोमयः ॥ अमृतो हिरण्मयः ॥ अन्तरेण तालुके ॥ य एष स्तन इवावलम्बते ॥ सेंद्रयोनिः ॥ यत्रासौ केशान्तो विवर्तते ॥ व्यपोह्य शीर्षकपाले ॥

Here is this space within the heart. Therein is this person consisting of thought, immortal and shining. That which hangs down between the two palates like a nipple, is the door of Indra (i. e. Brahman); which, where the roots of the hair are, pierces the two parts of the head.

भूरित्यग्नौ प्रतितिष्ठति ॥ भुव इति वायौ ॥ सुवरित्यादित्ये ॥ मह इति ब्रह्मणि ॥ आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः ॥ श्रोत्रपतिर्विज्ञानपतिः ॥ एतत्ततो भवति ॥ आकाशशरीरं ब्रह्म ॥ सत्यात्म प्राणारामं मनआनन्दम् ॥ शान्तिसमृद्धममृतम् ॥ इति प्राचीनयोग्योपास्स्व ॥ इति षष्ठोऽनुवाकः ॥ ६ ॥

With the word *bhu* he stands in fire, with *bhuva*, he stands in the air, with *svar* he stands in the sun and with *maha* he stands in Brahman. He obtanis full lordship, obtains mastery over thought, becomes master of speech, master of sight, master of hearing, master of knowledge. More than this he becomes—Brahman, which has space as Its body, continuity as Its soul, joyful rest as Its life and happiness as Its mind. It is abounding in peace, It is immortal. O you, worthy descendant of the ancients, worship the Brahman thus.

पृथिव्यंतरिक्षं द्यौर्दिशोऽवान्तरादिशाः ॥ अग्निर्वायुरादित्यश्चंद्रमा नक्षत्राणि ॥ आप ओषधयो वनस्पतय आकाश आत्मा ॥ इत्यधिभूतम् ॥ अथाध्यात्मम् ॥ प्राणो व्यानोऽपान उदानः समानः ॥ चक्षुः श्रोत्रं मनो वाक् त्वक् ॥ चर्म मांसं स्नावास्थि मज्जा ॥ एतदधिविधाय ऋषिरवोचत् ॥ पांक्तं वा इदं सर्वम् ॥ पांक्तेनैव पांक्तं स्पृणोतीति ॥ इति सप्तमोऽनुवाकः ॥ ७ ॥

The earth, the interspace, heavens, the quarters and the intermediate quarters; fire, air, the sun, the moon, and the stars; watery herbs, trees, space and the body; these make the material being. Now that pertaining to the individual—The life–

breath, the pervading breath, the downgoing breath, the up-going breath, and the equalising breath; sight, hearing, mind, speech and touch; skin, flesh, muscle, bone and marrow. Having made this classification, the sage said—"Verily this whole (universe) is five-fold, He makes the five-fold united with the fivefold."

The last sentence above as translated, refers to the absorption of the fivefold body into the material five. It is also differently translated. Shankaracharya interpretes—"The fivefold is strengthened by the five-fold."

ओमिति ब्रह्म ॥ ओमितीदं सर्वम् ॥ ओमित्येतदनुकृति ह स्म वा अप्यो श्रावयत्याश्रावयन्ति ॥ ओमिति सामानि गायन्ति ॥ ॐ शोमिति शस्त्राणि शंसन्ति ॥ ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति ॥ ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति ॥ ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति ॥ ब्रह्मैवोपाप्नोति ॥ इत्यष्टमोऽनुवाकः ॥ ८ ॥

Om is Brahman. This whole (world) is Om. Om is compliance; as also (Om is used to) "Call forth" and they call forth. With Om they sing the Samans. With "Om Shom" They utter the hymns that require no singing. With Om the Adhvaryu priest utters response. With Om the Brahma priest utters the orders. With Om he permits the fire-oblations. Before a Brahmana utters "May I obtain the Brahman" he says Om and he obtains Brahman. 8

ऋतं च स्वाध्यायप्रवचने च ॥ सत्यं च स्वाध्यायप्रवचने च ॥ तपश्च स्वाध्यायप्रवचने च ॥ दमश्च स्वाध्यायप्रवचने च ॥ शमश्च स्वाध्यायप्रवचने च ॥ अग्नयश्च स्वाध्यायप्रवचेने च ॥ अग्निहोत्रं च स्वाध्यायप्रवचने च ॥ अतिथयश्च स्वाध्यायप्रवचने च ॥ मानुषं च स्वाध्यायप्रवचने च ॥ प्रजा च स्वाध्यायप्रवचने च ॥ प्रजनश्च स्वाध्यायप्रवचन च ॥ प्रजातिश्च स्वाध्यायप्रवचने च ॥

They should pursue the following— Righteousness and study and teaching (of the Vedas). Truthfulness and study and teaching. Austerity and study and teaching. Self-restraint and study and teaching. Tranquility and study and teaching. Sacrifices and study and teaching. Daily fire-worship and study and teaching. Honouring guests and study and teaching. Service to humanity and study and teaching. Duty to offspring and study and teaching. Duty to one's own people and study and teaching. Duty to one's caste and study and teaching.

The last three sentences are translated differently by others.

सत्यमिति सत्यवचा राथीतरः ॥ तप इति तपोनित्यः पौरुशिष्टिः ॥ स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ॥ तद्धि तपस्तद्धि तपः ॥ इति नवमोऽनुवाकः ॥ ९ ॥

Truth is the chiefest duty says Rathitara the truth-speaker. Austerity says Paurushisti who constantly practised austerities. Study and teaching only, says Naka the son of Mudgala; for (he says) that itself is austerity. 9.

अहं वृक्षस्य रेरिवा ॥ कीर्तिः पृष्ठं गिरेरिव ॥ ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ॥ द्रविणं सवर्चसम् ॥ सुमेधा अमृतोऽक्षितः ॥ इति त्रिशंकोर्वेदानुवचनम् ॥ इति दशमोऽनुवाकः ॥ १० ॥

"I am the mover of the tree. My fame is (as high) as the top of a mountain. High and pure am I like the good nectar in the sun. Shining wealth, intelligent, immortal and undecaying I am." This is the utterance of Trishanku after he got the knowledge. 10.

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ॥ सत्यं वद ॥ धर्मं चर ॥ स्वाध्यायान्मा प्रमदः ॥ आचार्याय प्रियं धनमाहृत्य प्रजातंतुं मा व्यवच्छेत्सीः ॥ सत्यान्न प्रमदितव्यम् ॥ धर्मान्न प्रमदितव्यम् ॥ कुशलान्न प्रमदितव्यम् ॥ भूत्यै न प्रमदितव्यम् ॥ स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥

After teaching the Veda, the preceptor enjoins the pupil— Speak the truth. Do your duty. Do not swerve from the study of the Vedas. After giving the desired wealth to the preceptor, (*i. e.* after finishing the study), do not cut off the thread of the progeny. Never swerve from truth. Never swerve from duty. Do not negtect welfare. Do not neglect prosperity. Do not neglect study and teaching.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि । यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥

Duties to the gods and to the fathers should not be neglected. Be one to whom the mother is god. Be one to whom the father is god. Be one to whom the preceptor is god. Be one to whom the guest is god. Those deeds should be done which are irreproachable, not others. Those that are good deeds of ours, should be practised by you, not others.

ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयासनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥

Those Brahmanas who are superior to us, should be refreshed by you with a seat &c. Give with faith. Do not give without faith. Give in plenty. Give with modesty. Give with trembling. Give with knowing.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमाशनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः ॥

If there is any doubt about action or doubt about conduct to you, in that case act as thoughtful Brahmanas would act,—Brahmanas that are fit, very fit, free from harshness and virtue-loving. Now with regard to sinful persons. Act as thoughtful Brahmanas would act,—Brahmanas that are fit, free from harshness and virtue-loving.

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् । इत्येकादशोऽनुवाकः ॥ ११ ॥

This is the command. This is the advice. This is the secret instruction of the Veda. This is the concluding instruction. This should be taught to be worshipped thus; and this should be worshipped thus. 11.

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इंद्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः । इति द्वादशोऽनुवाकः ॥ १२ ॥

इति तैत्तिरीयोपनिषदि प्रथमः शिक्षाध्यायः ॥

[The first para is repeated here. So we need not repeat the translation for which page 90 should be referred].

CHAPTER II.

THE BLISS OF BRAHMAN.

॥ ब्रह्मानंदवल्ली ॥

ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥ तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

THE PEACE CHANT.

Let Him protect us both! Let Him save us both! Let us acquire strength together. May our study be bright! May we not hate! Om Peace! Peace! Peace.

ॐ ब्रह्मविदाप्नोति परम ' तदेषाभ्युक्ता । सत्यं ज्ञानमनंतं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् । सह ब्रह्मणा विपश्चितेति ।

The knower of Brahman attains the supreme. With reference to this it is said : The Brahman is reality, It is knowledge It is infinite, He who knows this as set down in the secret place of the heart and (also) in the highest sky, he enjoys all his desires together with the knowing Brahman.

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति । इति प्रथमोऽनुवाकः ॥ १ ॥

From this Atman space arose. From space, wind ; from wind, fire ; from fire, water ; from water, the earth ; from the earth, the plants ; from plants the food ; from food, the person. This person, verily, is full of the essence of food. Of him, this is the head ; this is the right hand ; this is the left hand ; this is the bodv ; this is the tail, the stay. Here is a verse about this. 1.

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यंततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यतं । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते ।

जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति। तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति । इति द्वितीयोऽनुवाकः ॥

Verily from food are born whatever creatures are resting on the earth. Then, by food only they hold life, and lastly they go to food itself. Verily, food is the supreme among the beings. Therefore it is called the universal medicine. Verily, they obtain every (kind of) food, who worship food as Brahman. Verily, food is supreme among the beings. Therefore it is called the universal medicine. From food are beings born. Those that are born, grow by means of food, "This is eaten by beings (*Adyate*) and this eats beings (*Atti*)." Hence this is called *Anna* (food). From this (person) who is full of the essence of food, is different the Atman who is full of life. By that this is filled. This (too) is of the form of person. This is of the form of person, in the same way as that is of the form of person. Of that the Life-breath is the head. The pervasive breath is the right side, The downward breath is the left side. Space is the body. The earth is the tail, the stay. Here is a verse too about this. 2.

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषाविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वांगिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति । इति तृतीयोऽनुवाकः ॥ ३ ॥

Senses hold life depending on breath only. Whether (the senses are of) men or beasts. For, breath is the life of beings. Therefore breath is called the life of all. Those who worship breath as Brahman go to the full (limit of) life. For breath is the life of beings. Therefore it is called the life of all. Its body consists of this very body, as of the former. From this essence of life, there is an other inner Atman consisting of mind. This is full of that. Verily, this too is of the form of a person. This is of the form of a person in the same manner as that is of the form of a person. The Yajus is its head. Rik is the right side, Saman is the left side. The 'Command' is the body. Atharvangirasa is the tail, the stay. Here is a verse too about this. 3.

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनंदं ब्रह्मणो विद्वान्। न बिभेति कदाचनेति॥ तस्यैष एव शारीर आत्मा। यः पूर्वस्य। तस्माद्वा एतस्मान्मनोमयात्। अन्योऽन्तर आत्मा विज्ञानमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य श्रद्धेव शिरः। ऋतं दक्षिणः पक्षः। सत्यमुत्तरः पक्षः। योग आत्मा। महः पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति। इति चतुर्थोऽनुवाकः॥ ४॥

"From which words turn back along with the mind, having not reached It,—who knows the bliss of such a Brahman, fears not any time." Its body consists of this very body as of the former. From this essence of mind, there is an other inner Atman consisting of the understanding. This is full of that. Verily, this too is of the form of a person. This is of the form of a person in the same manner as that is of the form of a person. Faith is its head. Right is the right side. Truth is the left side. Concentration is the body. Greatness is the tail, the stay. Here is a verse too about this. 4.

विज्ञानं यज्ञं तनुते। कर्माणि तनुतेऽपि च। विज्ञानं देवाः सर्वे। ब्रह्म ज्येष्ठमुपासते। विज्ञानं ब्रह्म चेद्वेद। तस्माच्चेन्न प्रमाद्यति। शरीरे पाप्मनो हित्वा। सर्वान्कामान्समश्नुत इति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य। तस्माद्वा एतस्माद्विज्ञानमयात्। अन्योऽन्तर आत्माऽऽनंदमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य प्रियमेव शिरः। मोदो दक्षिणः पक्षः। प्रमोद उत्तरः पक्षः। आनंद आत्मा। ब्रह्म पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति। इति पंचमोऽनुवाकः॥ ५॥

"The understanding performs sacrifices; also the deeds. All the gods worship the understanding as Brahman, as supreme. If one knows the understanding as Brahman, and if he swerves not from it, he, leaving (behind) all sins in the body, obtains all the desires." Its body consists of this very body as of the former. From this essence of understanding, there is an other inner Atman consisting of bliss. This is full of that. Verily, this too is of the form of a person. This is of the form of a person in the same manner as that is of the form of a person. Pleasure is its head. Joy is the right side. Rejoicing is the left side. Bliss is the body. Brahman is the tail, the stay. Here is a verse too about this. 5.

असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुरिति ॥ तस्यैष एव शारीर आत्मा। यः पूर्वस्य। अथातोऽनुप्रश्नाः। उताविद्वानमुं लोकं प्रेत्य। कश्चन गच्छती३ ॥ आहो विद्वानमुं लोके प्रेत्य। कश्चित्समश्नुता३ उ।

"If he knows the Brahman as non-existent, he himself becomes non-existent. If he knows the Brahman as existent, then they take him to be existent." Its body consists of this very body as of the former. Now follow the concluding questions—

"Does any one who knows not, go to the yonder world after death? Or, does any one who knows, obtains the yonder world after death?"

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तप स्तप्त्वा । इदं सर्वमसृजत । यदिदं किंच । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य ।। सच्च त्यच्चाभवत् निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किंच । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति । इति षष्ठोऽनुवाकः ।। ६ ।

He got a desire : I should become many. Let me produce creatures. He performed austerities. Performing austerities, created all this, whatever is hare. Having created it he entered it. Having entered it he became the actual and the yonder, the defined and the undefined, staying and the stayless, understanding and ignorance, the real and the false. As real it became all this whatever. This is called real. Here is a verse too about this. 6.

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति । यद्वै तत्सुकृतम् । रसो वै सः रसं ह्येवायं लब्ध्वाऽऽनंदी भवति । को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनंदो न स्यात् । एष ह्येवानंदयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमंतरं कुरुते अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति । इति सप्तमोऽनुवाकः ।। ७ ।।

Verily, in the beginning, this (world) was unreal. From that, the real was produced. That created itself. Therefore it is called well-made." What that "well-made is, is the essence. One, having obtained essence, becomes delighted. For, who could have breathed in or breathed out, if there were no delight in the cavity (of the heart). This Brahman itself causes us to delight. For, when one obtains fearless staying (*i. e.* firm understanding) in this invisible, bodiless, indefinable, unplaceable (Brahman), one has reached fearlessness. But when one makes even a little difference, then there is fear for one. That Brahman itself becomes a source of fear to a knower who knows not. Here is a verse too about this. 7.

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेंद्रश्च । मृत्युर्धावति पंचम इति ।

Through fear of Him the wind blows, through fear of Him does the sun rise. Through fear of Him speed Fire, the Rain-giver and Death, the fifth.

सैषाऽऽनंदस्य मीमांसा भवति । युवा स्यात्साधुयुवाऽध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनंदः । ते ये शतं मानुषा आनंदाः । स एको मनुष्यगंधर्वाणामानंदः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगंधर्वाणामानंदाः । स एको देवगंधर्वाणामानंदः श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगंधर्वाणामानंदाः । स एकः पितृणां चिरलोकलोका-

नामानंदः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकानामानंदाः । स एक आजानजानां देवानामानंदः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां देवानामानंदाः । स एकः कर्मदेवानां देवानामानंदः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्मदेवानां देवानामानंदाः ॥स एको देवानामानंदः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानंदाः । स एक इंद्रस्यानंदः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमिंद्रस्यानंदाः । स एको बृहस्पतेरानंदः श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानंदाः स एकः प्रजापतेरानंदः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानंदाः स एको ब्रह्मण आनंदः ॥ श्रोत्रियस्य चाकामहतस्य ॥ स यश्चायं पुरुषे ॥ यश्चासावादित्ये ॥ स एकः ॥ स य एवंवित् ॥ अस्माल्लोकात्प्रेत्य ॥ एतमन्नमयमात्मानमुपसंक्रामति ॥ एतं प्राणमयमात्मानमुपसंक्रामति ॥ एतं मनोमयमात्मानमुपसंक्रामति ॥ तदप्येष श्लोको भवति ॥ इत्यष्टमोऽनुवाकः ॥ ८ ॥

The following is a discussion on happiness. Let us suppose there is a pious youth who studies the Vedas and who is active, firmly built and strong. Let us suppose that this earth, full of wealth, is his. This is one measure of human happiness. One hundred measures of such human happiness constitute one measure of the happiness of men who have become Gandharvas and of a Shrotriya (one versed in the Vedas) free from desires. One hundred measures of the happiness of human Gandarvas constitute one measure of the happiness of · divine Gandarvas and that of a Shrotriya free from desires. One hundred measures

of the happiness of divine Gandarvas constitute one measure of the happiness of the manes who dwell in long abiding worlds, and of a Shrotriya free from desires. One hundred measures of the happiness of the manes who dwell in long-abiding worlds constitute one measure of the happiness of gods born in heaven, and of a Shrotriya free from desires. One hundred measures of the happiness of gods born in heaven constitute one measure of the happiness of karmadevas, those who reach the gods by their good deeds, and a Shrotriya free from desires. One hundred measures of the happiness of karma-devas constitute one measure of the happiness of the gods, and that of a Shrotriya free from desires. One hundred measures of the happiness of the gods constitute one measure of the happiness of Indra (the lord of the gods) and that of a Shrotriya free from desires. One hundred measures of the happiness of Indra constitute one measure of the happiness of Brihaspati (the preceptor of the gods), and that a Shrotriya free from desires. One hundred measures of the happiness of Brihaspati constitute one measure of the happiness of Prajapati, and that of a Shrotriya free from desires. One hundred measures of the happiness of Prajapati constitute one measure of the happiness of Brahman and that of a Shrotriya free from desires. This Self which is in man, and that which is in the sun, are the same. He who

knows this, reaches, having passed out of this world, this self composed of food, this self composed of the vital powers, this self composed of the understanding, and this self composed of bliss. Here is a verse too about this.

यतो वाचो निवर्तन्ते ॥ अप्राप्य मनसा सह ॥ आनंदं ब्रह्मणो विद्वान् ॥ न बिभेति कुतश्चनेति ॥

"From whom words with the mind, return, not finding him,—he who knows the bliss of that Brahman, fears nothing."

एतं ह वाव न तपति किमहं साधु नाकरवम् ॥ किमहं पापमकरवमिति ॥ स य एवं विद्वानेते आत्मानं स्पृणुते ॥ उभे ह्येवैष एते आत्मानं स्पृणुते ॥ य एवं वेद ॥ इत्युपनिषत् ॥ इति नवमोऽनुवाकः ॥ ९ ॥

ॐ सह नाववतु इति शान्तिः ॥ इति तैत्तिरीयोपनिषदि द्वितीया ब्रह्मानंदवल्ली ॥

Verily this thought does not afflict him—'Why did I not do the good? Why did I do the evil'? He who knows this, pleases his self with both these. Yea, with both these does he please his self. This is the Upanishad.

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CHAPTER III. BHRIGU VALLI.

भृगुवल्ली ॥

ॐ ॥ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥ तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

भृगुर्वै वारुणिः ॥ वरुणं पितरमुपससार ॥ अधीहि भगवो ब्रह्मेति ॥ तस्मा एतत्प्रोवाच ॥ अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच ॥ यतो वा इमानि भूतानि जायन्ते ॥ येन जातानि जीवन्ति ॥ यत्प्रयन्त्यभिसंविशन्ति ॥ तद्विजिज्ञासस्व ॥ तद्ब्रह्मेति ॥ स तपोऽतप्यत ॥ स तपस्तप्त्वा ॥ इति प्रथमोऽनुवाकः ॥ १ ॥

Bhrigu, the son of Varuna, approached his father Varuna and said, "Sir, teach me the Brahman." He said in reply, "Food, life, the eye, the ear, the mind and speech are means of realising Brahman." He further said to Bhrigu,—"From which these creatures are born, through which, they, being born live, and into which they return and enter, seek to know that well. That is Brahman." He meditated on this. Having meditated.—

The word *Meditation* is used instead of the *Austerity* in the above translation as it conveys the idea in a better way here. 'Austerity' would be the literal translation. The same way is followed in the subsequent passages.

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्ति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा । इति द्वितीयोऽनुवाकः ॥ २ ॥

He knew food to be Brahman. For, from food are these creatures born, through food, do they, being born, live, and into food do they return and enter. Having known this, he again approached his father Varuna and said, "Sir, teach me the Brahman." Varuna said to him, "Seek to know Brahman through meditation. Meditation is the way to Brahman." He meditated. Having meditated,—

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा । इति तृतीयोऽनुवाकः ॥ ३ ॥

He knew life to be Brahman. For, from life are these creatures born, through life do they, being born, live, and into life do they return and enter. Having known this, he again approached his father Varuna and said, Sir, teach me the Brahman." Varuna said to him, "Seek to know Brahman through meditation. Meditation is the way to Brahman." He again meditated. Having meditated,—

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा । इति चतुर्थोऽनुवाकः ॥ ४ ॥

He knew the mind to be Brahman. For, from the mind are these creatures born, through the mind do they, being born, live, and into the mind do they return and enter. Having known this, he again approached his father Varuna and said. " Sir, teach me the Brahman." Varuna said to him, " Seek to know Brahman through meditation. Meditation is the way to Brahman." He again meditated. Having meditated,—

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा । इति पंचमोऽनुवाकः ॥ ५ ॥

He knew the understanding to be Brahman. For, from the understanding are these creatures born, through the understanding do they, being born, live, and into the understanding do they return and enter. Not satisfied even with this, he again approached his father Varuna and said, " Sir, teach me the Brahman." Varuna said to him, " Seek to know Brahman through meditation. Meditation is the way to Brahman." He again meditated, after which—

आनंदो ब्रह्मेति व्यजानात् । आनंदाद्ध्येव खल्विमानि भूतानि जायन्ते। आनंदेन जातानि जीवन्ति । आनंदं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी विद्या । परमे व्योमन् प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या । इति षष्ठोऽनुवाकः ॥ ६ ॥

He knew bliss to be Brahman. For, from bliss are these creatures born, through bliss do they, being born, live, and into bliss do they return and enter. This knowledge named after Bhrigu and Varuna, is established in the highest heaven. He who knows this becomes established, becomes possessed of food and becomes the eater of food, (i. e. healthy), great in progeny, cattle and the splendour of Brahman. He becomes great in renown.

अन्नं न निंद्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति। महान् भवति । प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या । इति सप्तमोऽनुवाकः ।

One should not depreciate food. That ought to be a solemn vow. Verily life is food. The body is the eater of food. The body rests on life. Life rests on the body. Thus food rests on food. He who knows this life to be resting on life, is established, becomes possessed of food, and becomes the eater of food, great in progeny, cattle, and the splendour of Brahman. He becomes great in renown.

अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या । इत्यष्टमोऽनुवाकः ॥ ८ ॥

One should not reject food. That should be a solemn vow. Verily, water is food. Light is the eater of food. Light rests on water. Water rests on light. Thus food rests on food. He who knows this food to be resting on food, becomes established, becomes possessed of food, and becomes the eater of food, great in progeny, cattle and the splendour of Brahman. He becomes great in renown.

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या । इति नवमोऽनुवाकः ॥ ९ ॥

One should acquire much food. That ought to be a solemn vow. The earth is food. The sky is the eater of food. The earth rests on the sky. Thus food rests on food. One who knows this food to be resting on food, becomes established, becomes possessed of food, and becomes the eater of food, great in progeny, cattle, and the splendour of Brahman. He becomes great in renown.

न कंचन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नं राद्धम् । मुखतोऽस्मा अन्नं राध्यते । एतद्वै मध्यतोऽन्नं राद्धम् । मध्यतोऽस्मा अन्नं राध्यते । एतद्वा अंततोऽन्नं राद्धम् । अंततोऽस्मा अन्नं राध्यते ॥

One should not refuse residence to any one. This ought to be a solemn vow. Therefore one should acquire much food by whatever means he can. Good householders say to a guest, "We have got food ready." To him who presents food in the best manner, food presents itself in the best manner. To him who presents it in a tolerable manner, it presents itself in a tolerable manner. To him who presents it in a low manner, it presents itself in a low manner.

य एवं वेद ॥ क्षेम इति वाचि ॥ योगक्षेम इति प्राणापानयोः ॥ कर्मेति हस्तयोः ॥ गतिरिति पादयोः ॥ विमुक्तिरिति पायौ ॥ इति मानुषीः समाज्ञाः ॥

He who knows this, (meditates on Brahman in the following manner—Brahman is) in speech as preservation; in up-going and down-going breath as acquisition and preservation; in the hands as action; in the feet as motion; in the anus as excretion. This is a meditation on Brahman with reference to the man.

अथ दैवीः ॥ तृप्तिरिति वृष्टौ ॥ बलमिति विद्युति ॥ यश इति पशुषु ॥ ज्योतिरिति नक्षत्रेषु ॥ प्रजातिरमृतमानंद इत्युपस्थे ॥ सर्वमित्याकाशे ॥ तत्प्रतिष्ठेत्युपासीत ॥ प्रतिष्ठावान् भवति ॥ तन्मह इत्युपासीत ॥ महान् भवति ॥ तन्मन इत्युपासीत ॥ मानवान् भवति ॥

Now follows one with reference to the gods. Brahman is in rain as satisfaction; in lightning as power, in cattle as fame; in stars as light; in the organ of generation as generation, nectar and joy; in the sky as all. He who meditates on Brahman as support, is supported. He who meditates on It as greatness, becomes great. He who meditates on Brahman as thought, becomes thoughtful.

तन्नम इत्युपासीत ॥ नम्यन्तेऽस्मै कामाः ॥ तद्ब्रह्मेत्युपासीत ॥ ब्रह्मवान् भवति ॥ तद्ब्रह्मणः परिमर इत्युपासीत ॥ पर्येणं म्रियन्ते द्विषन्तः सपत्नाः॥ परि येऽप्रिया भ्रातृव्याः ॥ स यश्चायं पुरुषे ॥ यश्चासावादित्ये ॥ स एकः॥

To him who meditates on Brahman as bending low, desired objects bend low. He who meditates on Brahman as Brahman, realises Brahman. If one meditates on Brahman as Brahman's instrument of destruction i. e. the sky, the enemies who hate him die around him. His hated rivals also die around him. This self which is in man, and that self which is in the sun are one.

स य एवंवित् ॥ अस्माल्लोकात्प्रेत्य ॥ एतमन्नमयमात्मानमुपसंक्रम्य ॥ एतं प्राणमयमात्मानमुपसंक्रम्य ॥ एतं मनोमयमात्मानमुपसंक्रम्य ॥ एतं विज्ञानमयमात्मानमुपसंक्रम्य ॥ एतमानंदमयमात्मानमुपसंक्रम्य ॥ इमाँल्लोकान्कामान्नी कामरूप्यनुसंचरन् ॥ एतत्साम गायन्नास्ते ॥ हा३वु हा३वु हा३वु ॥

He who knows this, leaving this world, reaches this self consisting of food, the self consisting of life, the self consisting of the mind, the self consisting of the understanding, the self consisting of bliss, and having travelled through these regions, eating whatever he likes to eat and taking whatever form he wishes to take, sits down singing this hymn—

अहमन्नमहमन्नमहमन्नम् ॥ अहमन्नादो ३ ऽहमन्नादो ३ ऽहमन्नादः ॥ अहं श्लोककृदहं श्लोककृदहं श्लोककृत् । अहमस्मि प्रथमजा ऋता ३ स्य । पूर्वं देवेभ्योऽमृतस्य ना ३ भायि । यो मा ददाति स इदेव मा ३ ऽऽवाः । अहमन्नमन्नमदन्तमा ३ द्मि । अहं विश्वं भुवनमभ्यभवा ३ म् । सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥ ॥ इति दशमोऽनुवाकः ॥ १० ॥

ॐ सह नाववतु इति शांतिः ।

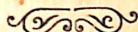
"Oh! Oh! Oh! I am food, I am food, I am food, I am the eater of food, I am the eater of food, I am the eater of food. I am the author of verses, I am the author of verses. I am the author of verses. I am the first-born of the True. I was the cause of immortality before the gods. He who gives me food preserves me thus. I eat him as food who eats food without giving it to others. I who am resplendant like the sun, overcome the whole universe. This is the Upanishad.

Here ends the Taittiriya Upanishad.

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७. ऐतरेयोपनिषत् ॥

AITAREYA UPANISHAD.



This Upanishad forms part of the Aitareyca Aranyaka of the Rigveda. It is divided into five sections. If the Peace chant be counted as a section, the sections become six and by such counting, this Upanishad is sometimes called "*Atmashatka*" *i. e.* "six-sectioned dissertation on the Atman" The Aitareya Brahmana is also called Bahvricha Brahmana and therefore this Upanishad too is sometimes called Bahvricha–Brahmana—Upanishad. Aitareya wasthe name of a sage who must have been the seer of the Brahmana that bears his name. Sayana mentions Itara as his mother's name. Mahidesa Aitareya is mentioned in the Chhandogya Upanishad (3-16-7).

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THE PEACE CHANT.

वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि । वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि । तन्मामवतु तद्वक्तारमवतु अवतु मामवतु वक्तारमवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

My speech stays in the mind ; my mind stays in speech. O Light become manifest to me. You are able to birng me knowledge. Do not let go the knowledge I have heard. I am uniting days and nights with this study. I will speak right. I will speak truth. May that protect me! May that protect the speaker! May protect me, may protect the speaker ! Om Peace! Peace! Peace!



SECTION I.

आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत् स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

Verily all this was in the beginning, the Self only. There was nothing that winked. He thought, 'Shall I create worlds? 1.

स इमांल्लोकानसृजत अंभो मरीचीर्मरमापोऽदोम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः ! पृथिवी मरो या अधस्तात्ता आपः ॥ २ ॥

He created these worlds,—Ambhas, Marichi. Mara and Apa. That Ambhas is above heaven; it is heaven, the support. The mid-regions are Marichi. The earth is Mara. What is below the earth is Apa. 2.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥ ३ ॥

He thought, 'Shall I create lords for these worlds?' He took up materials for a person from the waters and formed him. 3.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथांडं मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो मनसश्चंद्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥ ४ ॥ इति प्रथमः खंडः ॥१

He meditated on the person, and his mouth burst forth as an egg (bursts forth). From the mouth came out speech, and from speech fire. The nostrils burst fourth, and from the nostrils came out breath, and from breath air. The eyes burst forth, and from the eyes came out sight, and from sight the sun. The ears burst forth, and from the ears came out hearing, and from hearing, the quarters. The skin burst forth, and from the skin came out hairs, and from the hairs herbs and trees. The heart burst forth, and from the heart came out the mind and from the mind the moon. The navel burst forth, and from the navel came out the down-going breath, and from the down-going breath, death. The generative organ burst forth, and from the generative organ, semen and from semen, water. 4.

SECTION II.

ता एता देवताः सृष्टा अस्मिन् महत्यर्णवे प्रापतंस्तमशनापिपासाभ्याम न्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

The gods, having been created, fell into this great ocean. The creator made him, (the first born person) subject to hunger and thirst. They said to him, "Give us an abode where we may settle and take food." 1.

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

He brought them a cow. They said, This is not enough for us.' He brought them a horse. They said, 'This is not enough for us.' 2.

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

He brought them a man. They said, Verily this abode is beautiful.' Man indeed is beautiful. The creator said, 'Enter each into your proper place.' 3.

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चंद्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥ ४ ॥

Fire became speech and entered the mouth. The sun became sight and entered the eyes. The quarters became hearing and entered the skin. The moon became the mind and entered the heart. Death became the downgoing breath and entered the navel. Water became semen and entered the generative organ. 4.

तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे भवतः ॥ ५ ॥ इति द्वितीयः खंडः ॥ २ ॥

Hunger and thirst said to him, 'Give us an abode.' He said to them, 'I shall make room for you in these gods; I shall make you their partners. Therefore, to whatever gods an oblation is offered, hunger and thirst become partners. 5.

SECTION III.

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १ ॥

He thought, 'Let me create food for these lords of the world.' 1.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

He meditated on water, and on its being meditated upon, a form arose out of it. Verily, the form that arose is food. 2.

देनत्सृष्टं पराङत्यजिघांसत् तद्वाचा जिघृक्षत्तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

Having been created, that food turned its back and began to fly. He tried to grasp it with tongue, but could not grasp it with tongue. If he had grasped it with tongue, every one would have been satisfied with merely speaking of food. 3.

तद्घ्राणेनाजिघृक्षत् तन्नाशक्नोद्घ्राणेन ग्रहीतुम् । स यद्धैनद्घ्राणेनाग्रहैष्यदभिघ्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

He tried to grasp it with the nose, but could not grasp it with the nose. If he had grasped it with the nose, every one would have been satisfied with merely smelling food. 4.

तच्चक्षुषाजिघृक्षत्तन्नाशक्नोच्चक्षुषा ग्रहीतुम् । स यद्धैनच्चक्षुषाग्रहैष्यत् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

He tried to grasp it with eyes, but could not grasp it with eyes. If he had grasped it with eyes, every one would have been satisfied with merely seeing food. 5.

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् । स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

He tried to grasp it with ears, but could not grasp it with ears. If he had grasped it with ears, every one would have been satisfied with merely hearing about food. 6.

तत्त्वचाजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुम । स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

He tried to grasp it with skin, but could not grasp it with the skin. If he had grasped it with the skin, every one would have been satisfied with merely touching food. 7.

तन्मनसाजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुम् । स यद्धैनन्मनसाग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

He tried to grasp it with the mind but could not grasp it with the mind. If he had grasped it with the mind, every one would have been satisfied with merely thinking of food. 8.

तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुम् । स यद्धैनच्छिश्नेनाग्रहैष्य-द्विसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

He tried to grasp it with the organ of generation, but could not grasp it with the organ of generation. If he had grasped it with the organ of generation, every one would have been satisfied with merely discharging food. 9.

तदपानेनाजिघृक्षत् तदावयत् । सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥ १० ॥

He tried to grasp it with the down going breath, and then he did eat it. It is the breath that is the grasper of food; it is the breath which lives on food. 10.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति ॥ स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्य-पानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

He thought, 'How shall this creation exist without me?' He thought, 'By which way shall I enter?' He thought, 'If tongue utters words, if nose smells, if the eye sees, if the ear hears, if the skin touches, if the intellect thinks, if the down-going breath excretes, if the organ of generation discharges, then who am I?' 11.

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनं तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथो ऽयमावसथ इति ॥ १२ ॥

Having pierced the part of the head where the hair cleaves, he entered through this door. This door is called the cleaving; this is the source of joy. He has three abodes, three states of dream—this abode (pointing out the right eye) this abode (the throat) and this abode (the heart). 12.

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिति३ ॥ १३ ॥

Having been born (i. e. entered the body), he looked at all things to see whether anything spoke of another self. He saw himself alone as the all-pervading Brahman, and said 'I have seen this.' 13.

तस्मादिदंद्रो नामेदंद्रो ह वै नाम तमिदंद्रं सन्तमिंद्र इत्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥ १४ ॥ इति तृतीयः खंडः ॥ ३ ॥ इति प्रथमोऽध्यायः ॥

Therefore is he named 'Idandra' (one who sees this); verily he is named 'Idandra.' But they call him 'Indra' for the gods like mystery. 14.

SECTION IV.

पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवात्मानं बिभर्ति तद्यदा स्त्रियां सिंचत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥ १ ॥

He exists in man in the beginning as seed. This seed is a power collected from all the limbs. Man holds this self as seed in his body. When he pours this into a woman, he lets it be born. That is his first birth. 1.

तत् स्त्रिया आत्मभूयं गच्छति यथा स्वमंगं तथा तस्मादेनां न हिनस्ति सास्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

It becomes a part of woman's body—like one of her limbs. So it does not hurt her. She nourishes this his self entered into her womb. 2.

सा भावयित्री भावयितव्या भवति तं स्त्री गर्भं बिभर्ति सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मान-मेव तद्भावयत्येषां लोकानां सन्तत्या एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

That nourisher is to be nourished. She holds the foetus. He (the father) nourishes the son even before his birth. In nourishing the son before his birth he nourishes himself for the preservation of the worlds; for the worlds are only thus preserved. This is his second birth. 3.

सोऽस्याऽयमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयतेऽथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म४

This his self is employed as the father's representative for doing pious deeds. Then his other self goes away, his duties done and his life spent. Going out of this world he is born again. This is his third birth. 4.

तदुक्तमृषिणा। गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा। शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

It has been said by a sage—"While living in the womb I knew all these stories of the birth of these gods. A hundred houses made of iron protected me. I came out with force through the bottom like a hawk." Vamadeva said this even while lying in the womb. 5.

This is a quotation from the Rigveda (IV. 27. 1).

The three births here referred to are—(1) the womb, (2) the womb born as a son and (3) the next life of the father of this son. This is not understandable. Shankara explains this away by saying that the Shruti i. e. the Upanishad here lays stress on the doctrine that the father and the son are but one Self. Anandagiri does not appear to have been satisfied with Shankara's explanation and he explains the three births as—(1) the womb, (2) the womb born as a son and (3) the son after he receives from his dying father the charge of all his learning, duties and aims. This is a better explanation.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वामृतः समभवत् समभवत् ॥ ६ ॥ इति चतुर्थः खंडः ॥ ४ ॥ इति द्वितीयोऽध्यायः ॥

Having known this, he, owing to the destruction of this body, went out of it and having obtained all objects of desire in the heavenly regions, became immortal, yea, became immortal. 6.

SECTION V.

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा पश्यति येन वा शृणोति येन वा गंधानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Who is this Self whom we worship? Which among these things is that Self? It is verily that by which one sees visible objects, by which one hears sound, by which one smells smell, by which one knows a good and a bad taste. 1.

यदेतत् हृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

This, what is called the heart, this what is called the mind; consciousness, knowledge, wide and minute reason, intellect, insight, power of grasping, attention, will, alertness, memory, determination, resolution, vitality, desire, will— all these are names of reason. 2.

एष ब्रह्मैष इंद्र एष प्रजापतिरेते सर्वे देवा इमानि च पंच महाभूतानि पृथिवी वायुराकाश आपोऽज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव। बीजानीतराणि चेतराणि चांडजानि च जारुजानि च स्वेदजानि चोद्भिजानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जंगमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

This Brahma, this Indra, this Prajapati, all these gods, these five elements, the earth, air, the sky, water, light, these and these small animals like mixed ones and various kinds of seed and animals born from eggs, from the uterus and from dirt, and various kinds of plants, and horses cows, men, elephants and all living things moving, or flying— all these are led by reason and rest in reason. The world is led by reason and reason is its support. Reason is Brahman. 5.

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृतः समभवत् समभवत्। इत्योम् ॥ ४ ॥ इति पंचमः खंडः ॥

ॐ वाङ् मे मनसीति शांतिः।

He *i. e.* Vamadeva having got over this world with the help of this Brahman as Reason and obtained all objects of desire in the heavenly regions, became immortal, yea, became immortal. 6.

इति ऐतरेयोपनिषत्समाप्ता।

Here ends the Aitareya Upanishad.

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